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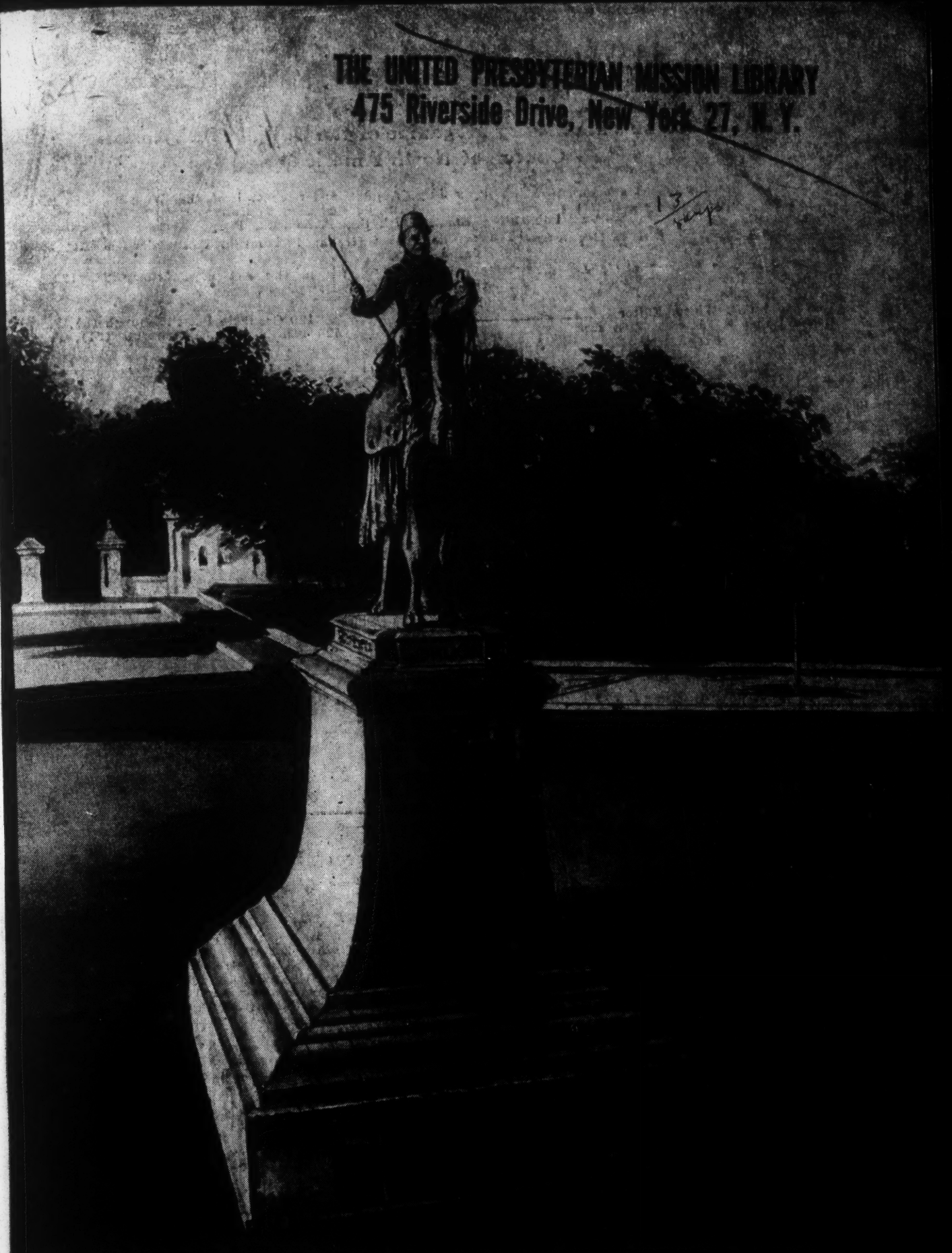

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The

WOMEN'S MISSIONARY MAGAZINE

Of the United Presbyterian Church

September, 1945

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TABLE OF CONTENTS

A Little Time Apart 1
Missionaries at New Wilmington 2
Open Doors—The Cross Over Africa 3
Program Suggestions 12
Why Study Africa? 14
Suggested Devotional 15
The Superlative City 17
First Impressions 20
Prayer-Church in Ethiopia 22
Great Days in Ethiopia 23
The World-Wide Christian Advance 25
Good News from Far Countries 26
The Sudan
Egypt
India
Edtiorial 31
Thank Offering 33
Young Women's Department 35
Girl's Circle Program 39
Home Missions 40
Negro Missions 42
Indian Missions 44
Foreign Missions 46
Junior Department 53
Temperance and Reform 55
Books with a Purpose 56
Literature 60
Friendship Press Books 61
Tributes 62
Foreign Missionaries supported by the W.G.M.S. 63
Home Missionaries supported by the W.G.M.S... 64

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At War's End

Consolation—Plockhurst

Hushed is the sound of the battle;
No flash of weapon is seen;
Peace stays the hand of the fighter,
And points him to home paths serene:

Home for the victor and vanquished;
Home for the prisoner of war;
Home for each loved son and husband,
Home from a foreign shore.

Joyful the meeting of loved ones,
Heartening the handclasp of friends,
Joy and thanksgiving for blessings—
All these, and prayer as war ends:

Prayer for the homeless and hungry,
Prayer for the stricken and maimed,
Prayer for all people who sorrow
For loved ones whose lives war has claimed.

For, as peace comes with her blessings,
Sorrow and anguish forlorn
Sit by the bed of the wounded,
Weep beside crosses, and mourn.

And prayers of the faithful keep rising
Godward that peace shall abide,
That everywhere men shall find refuge
In Christ, Prince of Peace and earth's Guide.

—Elsie Wehling Fulton.

MISSIONARIES AND CHILDREN OF MISSIONARIES WHO ATTENDED THE NEW WILMINGTON CONFERENCE

Front Row: Seated, left to right: Billy Reed, Bobbie Davies, John Reed, Harold Bergsma, Joanne Bergsma, Billy McGill, Franklin Watkins, Mary Davies, Deedee Davies, David Reed, Barbara Christy and Wallace Christy.

Standing: Front row: Mrs Stuart Bergsma, Mrs. Glenn Reed, Miss Sally McKee (short term missionary), Miss Lucy Lightowler, Miss Mary Ewing, Miss Helen Weede, Miss Marguerite McClellan, Mrs. M. C. McFeeters, Mr. M. C. McFeeters.

Second Row: Mrs. Fred Russell; Mrs. Neal McClanahan, Mrs. K. Glen Fleming, Mrs. Bradley Watkins, Mrs. Willis McGill, Mrs. Wilbur Christy, Mrs. Donald M. Davies, Rev. Wilbur Christy.

Third Row: Mrs. J. W. Acheson, Miss Laura Walker, Mrs. Sarah Baker (short term missionary), Mrs. H. S. Hutchison, Dr. Davida Finney.

Fourth Row: Miss Nellie Smith, Mrs. E. E. Grice, Mrs. Morgan McKelvey, Miss Laura Wright, Mrs. W. A. Ross, Mrs A. M. Roy, Miss Esther Madory (short term missionary); Miss Ethel Weed, Miss Inez Sutton (short term missionary).

Fifth Row: Dr. J. W. Acheson, Rev. Robert Maxwell, Mrs. Robert Maxwell, Mrs. Dalton Galloway, Miss Margaret Ross, Mrs. Emerson McBane, Dr. J. Mills Taylor.

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The Women's
Missionary Magazine
of the United Presbyterian Church

Volume LIX SEPTEMBER, 1945 Number 1

Open Doors

The Cross Over Africa

By NEWELL S. BOOTH

(Reviewed with additional material by Mrs. E. D. McKune)

MANY groups may have started started the interdenominational study of Africa in September; others may be planning Schools of Missions; others, giving only the next three meetings to it. The study is important because of the contacts we have daily with 13,000,000 sons and daughters of Africa in America, and because of our mission work, especially in the South Sudan and Ethiopia. For the most part, only Africa south of the Sahara is our consideration as we study *The Cross Over Africa* by Bishop Booth and the wealth of other supplementary material available.

"I go to open a door to Africa. It is possible I may die there but I pray you, see to it that the door is never closed again." Thus did David Livingstone, great explorer and missionary, express his thoughts about opening doors into Africa. Never since then have the doors of the once so-called "Dark Continent" been closed. Explorer, trader, foreign colonizer, and missionary, have entered freely, leaving crosses of various types throughout the vast continent.

CHAPTER I
THE CROSS OVER AFRICA

Over Africa hovers the constellation called the Southern Cross. Nineteen hundred years ago it looked down upon the Cross of Suffering that must have been heavy for Simon of Cyrene, bearing it for the Christ. To it Julia Lake Kellersberger speaks in her literary gem, *Congo Crosses*, "Shine on, oh *southern Cross* in your southern sky, upon the least of these of all the earth. Dispel their monsters of superstition and be to them a symbol of the Light which shines from the Cross of Calvary!"

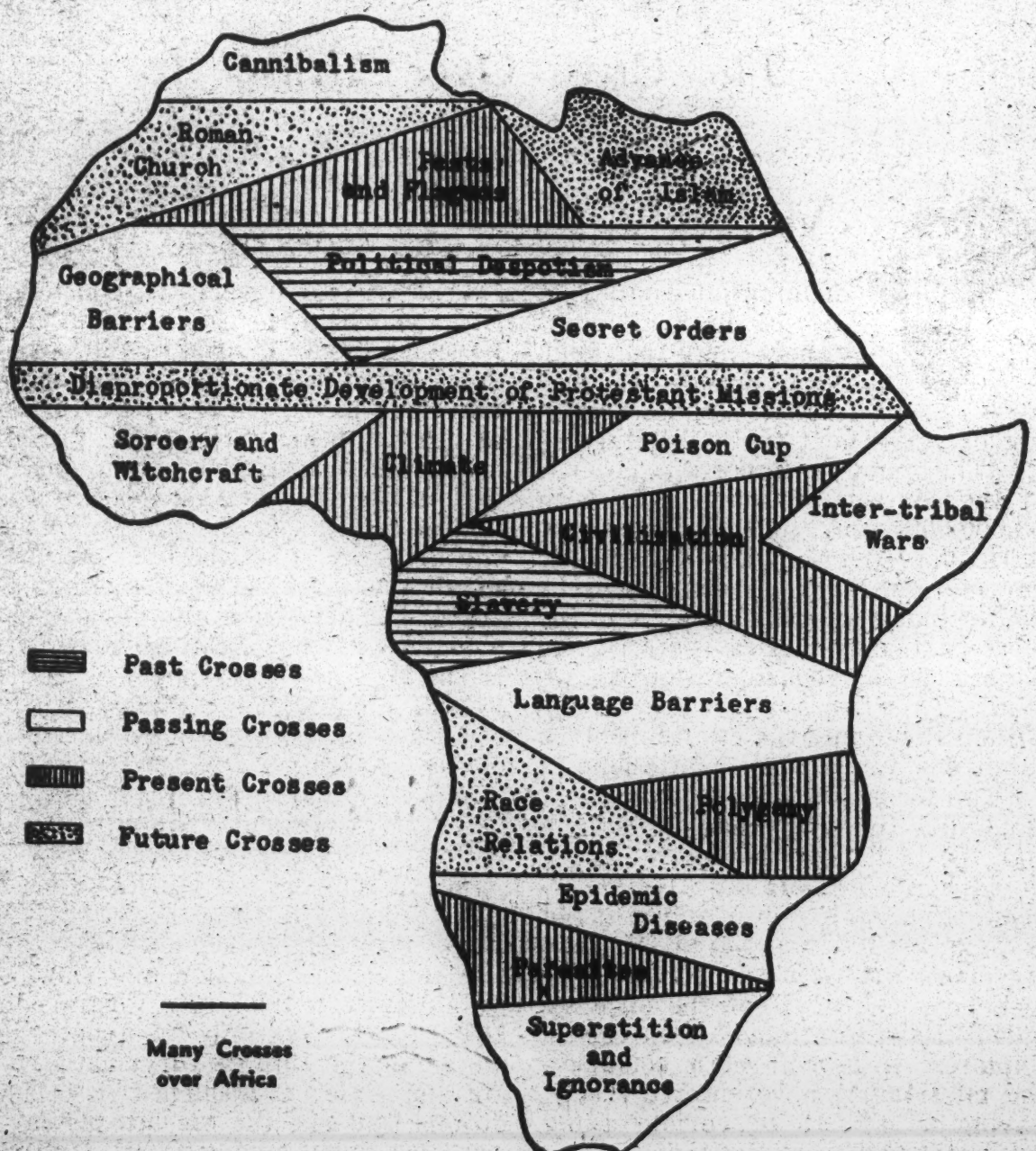
Note briefly, in review, several crosses seen today through the open door of Africa: 1. *The Cross of Unrequited Labor.* Enforced slavery was the African's portion between the 16th and 19th centuries. In *This Is Africa* (Chap. IV) Significant dates trace "slave history" from 80 A.D. when Arab traders engaged in it, on through its introduction into Europe by Moslems in 1009, into Virginia in 1618. . . It was only in about the middle of the 19th century that Britain and America abolished it. Conditions that are the essence of slavery exist today among many African

workmen supplying the demands of Western Commerce.

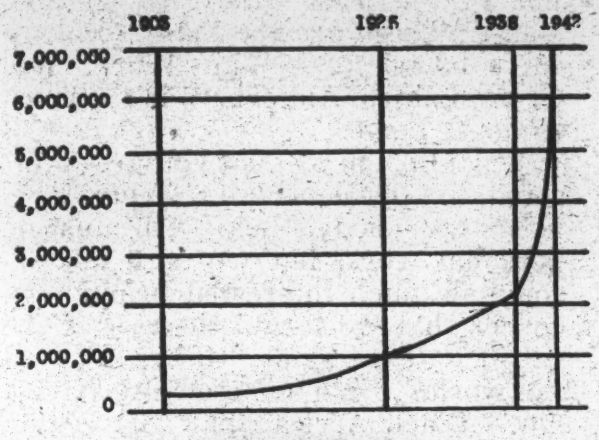
2. *The Cross of Being a Stranger in His Own Land.* The real owners of all of Africa except Liberia, Egypt and Ethiopia are outside governments, and even their sovereignty is limited.

3. *The Cross of Race.* The black skin which clothes the soul of the African raises against him crosses of segregation and color-bar legislation, even in his own land.

4. *The Cross of Christ.* Simon bore the cross of the Christ-to-be-crucified. Perhaps he, and certainly his fellow-Africans of today, see in the Cross of Christ, a Teacher, a Friend, a Brother and the Son of God. Africa sees Him in the teacher helping Africans to teach their own people; as a friend through more than 600 medical workers in 249 Christian hospitals; as a brother in social service activities at the mines, and in the Christian Churches; and she sees the Son of God through her heart and mind experiences that dispel old fears, superstitions and divisions. Figures for the remarkable



growth (Text, p. 16) of the African Church, "Members of the Community of God", make an interesting graph:



CHAPTER II

THE AREA OF TENSIONS

In the Grecian myth, *Pandora's Box*, a lovely maiden, blessed with all natural gifts with which the gods could endow her, was still unsatisfied because forbidden to open a certain box. Curiosity won. She opened "the door of the box" and out flew plagues and woes to curse mankind. Quickly she closed it, but too late. Only *Hope* remained. For this chapter Africa might be called a huge *Pandora's box.* Opening her doors has not been of her choosing. Others are releasing and creating tense situations which offer threats to the security not only to Africa but to the whole world. Let us consider with love and understanding these tensions and threats:

1. *International Tensions.* The scramble for Africa began after 1870 as European nations attempted to maintain their balance-of-power philosophy. Little was known of interior Africa before Stanley ended his 999-day journey in 1877. By 1900 the boundaries of the colonizing nations were recognized. Some of the real causes for World War I and World War II are related to Africa—the space mania of European nations; the desire for raw products, search for cheap labor, and desire for extending political power. The Italian campaign in Ethiopia is cited as being the real beginning of World War II. Africa must be considered in forestalling future wars!

2. *Political Tensions.* Africans have their own internal tense political situations. African soldiers are taking home new ideas of liberty. Colonial systems provide soil for the growth of fascism. (See Text, p. 28). Britain and Belgium have stated definite goals for training their colonies toward self-government.

3. *Economic Tensions.* Denial of the right of the common man to work where he pleases, to organize for collective bargaining, to have better working conditions and better wages causes "woes that may fly out" unless changes are made soon, or existing rules made operative.

4. *Racial Tensions.* "Africa presents a threat to a permanent solution of race problems anywhere in the world." Their solution in America is complicated by practices permitted to continue in Africa.

5. *Social and Religious Tensions.* The definition "Education is the fitting of the younger members to take their proper place in society" precludes our saying that Africa had no education before the white man arrived. By assisting their elders and listening to their counsel, boys and girls learned to do the things Life would demand of them. The young African of today sees the new civilization and asks for schools that will teach him the Ways of the New. Only about 1% are in schools of any kind, and missions furnish 80% of this education. Various governments are making surveys, preparatory to more educational work. Governments should guarantee freedom of expression and freedom of religion. There is the threat that a materialistic civilization on the one hand, and the divorcing of religion from daily living on the other hand, will make religion merely a side issue. Roman Catholic motherlands often discriminate against Protestant missions. Whole villages are calling for teachers,

schools, pastors and churches! Dare we let their call go unheeded?

Regardless of "woes" released by African "door openers" to satisfy greed, *Hope* still remains. Future comparison to *Pandora's Box* will be impossible if Christians inside and outside of Africa prevent the many threats from becoming realities.

CHAPTER III

THE AREA OF CONTRIBUTION ECONOMIC GIFTS TO THE WORLD

Africa stands at the *door*, bearing gifts (sometimes unwillingly) for the world "ranging from raw rubber of Congo forests to the manufactured goods of rapidly developing South Africa. Every part of the continent is pouring its resources into the common pool from which the needs of the world are being met." (Text, p. 47) Or, quoting Jean Kenyon Mackenzie in *Friends of Africa*, "It is a strange thing that a diamond engagement ring and a gold wedding ring should be taking people to knock at the door of Africa. . . The white man's line has gone out through all the earth of Africa—there is no place hid from his intention. . . "

Africa's vast "Treasure Chest" yields many gifts that add luster to the markets of the world. Suppose we let the following dialog tell the story of Africa's Economic Gifts to the world. (Adapted for the study of *Congo Crosses* from the *Women's Missionary Friend*. (See Dec. 1939 *Missionary Magazine*. Now readapted for this study, and repeated in the *Magazine* at the request of a Mission-study class of women of Columbia Synod, meeting at Seabeck, Washington).

OURSELVES AND AFRICA

(Hostess busy in room. Knock is heard. Hostess admits Visitor.)

HOSTESS: Good morning, Mrs.—. Come in, please.

VISITOR: For just a few minutes, but I haven't time to stay. (Drops in chair) I stopped to invite you to the missionary meeting tomorrow afternoon.

H: Really, I can't. Besides, I'm not in the least interested in Missions. There are too many local affairs to see to — War Work, Red Cross, Ladies' Aid. There is too much to do at home.

V: Oh, I'm so glad you are interested in local affairs. Our town needs everybody's help. All must do personal work, but we dare not become so much interested in our own corner that we forget the rest of the world. Jesus said, "Go ye into all the world." We are studying Africa now—Black Africa, that vast region south of the Sahara Desert. Ethiopia and the South Sudan and our missions come in that part, you know.

H: Every time I hear that word I can think of nothing but Sphinx.

V: True—the Sphinx is in Africa —in Egypt. There are so many people in Africa! After all people are the most interesting things in the world.

H: Africa is nothing but a mess of Negroes and we have plenty in the United States, especially in ——.

V: Yes, there are over 12,000,000 in the United States, but they are lifted to the highest level of any Negroes in the world.

H: Why don't we send them to Africa to be educated with their own kind? It's no white man's job!

V: Oh, yes it is! The white man brought them here. White men go there for commerce and trade, and often exploit the natives. In the diamond mines of South Africa . . . .

H: (interrupting) Talking about diamonds reminds me that I took mine down to have it set in white gold.

V: I know a missionary who asked her fiance not to give her a diamond.

H: Why? I just love mine.

V: She said the life of the miners at Kimberley is so terrible, she would see them every time she looked at a diamond. 98% of the world's supply of diamonds comes from Africa. Oh, if you only knew the terrible living conditions of those poor Negro laborers . . . .

H: (disgustedly) I can't help it! My diamond is all I have, or ever expect to have, that comes from Africa.

V: I thought you had your diamond set in gold. Half of the world's gold comes from Africa.

H: I thought all gold came from the United States—Colorado or California.

V: Well, you need to read about Africa! Why at Johannesburg, there's a long ridge of gold and a mine more than a mile deep.

H: Did having my ring reset start all this talk about Africa? Let's talk about something more interesting. Haven't we had wet weather? I need a raincoat, but they are so expensive and hard to get now. (Sighs)

V: Oh, a raincoat! Sure, they'll be available and cheaper sometime—after the war and our missionaries help the Africans learn improved methods of producing rubber. America should feel the effect. Africa's increased production will cheapen all rubber products.

H: That's fine, for our car needs new tires—such a great expense, even if we could get them. (Sighs) Maybe with the money we save on tires (rather sarcastically)—when your cheap tires are a reality—we can have the piano repaired. One of the keys needs a new top. Now don't you dare tell me it will have to be shipped from Africa.

V: (laughing) Ivory! Why, certainly! Ivory comes from elephant tusks. Elephants live in Africa—so there! Our mission book this year is entitled "The Cross Over Africa." Such an interesting book. It brings Africa right up to date in the news and tells about the progress of Christianity there too. But, I guess you aren't enough interested in Africa to care about Christianizing it. But, tell me, do you clean your piano keys with ammonia?

H: Yes, I do.

V: Someone told me that it comes from Africa, too.

H: Well, I never thought of that. (Disgustedly) You seem so full of Africa! (Turns head away a moment) Have you finished your housecleaning? (Visitor nods Yes) Just see how this furniture needs retouching. Do you know of a good varnish I can put on myself?

V: I see your piano is checked. Our American varnishes check so badly. Good varnish must have sufficient copal, which by the way, is imported from Africa. Without enough copal the paint will either check or bcome sticky.

H: Africa (almost yells) Everything I say seems to open up that subject. You'll soon have me thinking I came from there myself! I need (pulling her hair) a shampoo. Can I wash my hair without going to Africa or having an African help me?

V: (mischievously) Yes, if you'll promise not to use cocoanut oil shampoo or palm olive soap. The natives get these things from the forest.

H: (laughing at last) This really begins to sound interesting. It's like a game trying to find out how much

we need Africa because of the things that come from there. No matter what I say, you fit it into Africa. (Tauntingly) I baked a cake today. Is *it* from Africa? took a few of these horrid iron-looking pennies and bought some sour milk and——

V: (interrupting) Iron pennies! That's good! Aren't you glad that Africa has the largest copper deposit in the world and that in normal times she furnishes nearly one-fifth of all the copper the world uses? And, did you bake your cake in a tin pan? Much tin comes from Africa, too.

H: At last you are wrong. I baked it in aluminum.

V: Who is wrong? Aluminum is made from bauxite by a process requiring large amounts of electricity. Much bauxite ore is in Africa. And listen to this—Africa has almost limitless possibilities for developing water power. Some call it Africa's greatest unused resource. So some day Africa may be a major producer of aluminum. But, was it a spice cake?

H: (Nodding) Yes.

V: Then you used cloves. They come from Zanzibar on the Indian Ocean. The first slaves brought to the United States, and that was two years before the Mayflower landed here, were stolen from Zanzibar by the Dutch. When you use cocoa or chocolate—well that comes from Africa, too. I was just reading about an interesting old king in Africa, named Khama. He knew how to make Prohibition effective.

H: Who was King Khama?

V: King of Bechuanaland — a part of the Union of South Africa. The United States of America has no corner on "U.S.A." It fits the Union of South Africa just as well.

H: But what about Khama?

V: He was a Negro Christian who died in 1923 at the age of 95. He was converted by Livingstone. When he became king he ordered all drinkers out of his kingdom, but some Englishmen refused to leave. King Khama went to England to tell Queen Victoria that her white men would not respect his authority. She commissioned him to go back with orders to carry out his plans to keep his land dry. He was a credit to the work of Livingstone.

H: Livingstone! Sure, I remember something about him. Wasn't he the man that Stanley of New York went out to find?

V: Yes, and Livingstone sent back word that he wasn't lost; he had only found himself in Africa. He was the first white man to see Victoria Falls.

H: I never heard of any great Falls in Africa. But what do I care about any Falls in Africa, when I have seen Niagara—the biggest Falls in the world—went there on my honeymoon.

V: (Interrupting) Oh, but Niagara is not! The Falls of the Zambesi River are larger. Three times the volume of water, and twice the height of Niagara! The mist of Victoria Falls can be seen for 11 miles. Natives call the Falls, "Smoke that Thunders." Of course you know we have a mission in Africa.

H: Is there only one mission station in all Africa?

V: Oh, no! Many denominations have missionaries at work there, but not as many as needed.

H: Why aren't there more?

V: For many reasons. Many people are not interested in just Negroes, for one thing.

H: That is hitting me! But you have awakened some interest. It will only take a *little* of my time—I guess I can get somebody else to stay with my neighbor tomorrow afternoon. She is taking radium treatments and needs . . . .

V: (quickly) "A little." Our Lilliputian heresy. A *little* meeting, a *little* time, a *little* money, always a *little*—when it isn't a little thing at all. God's kingdom is a big thing. I guess you don't think radium is a *little* thing, and 60% of it comes from Africa.

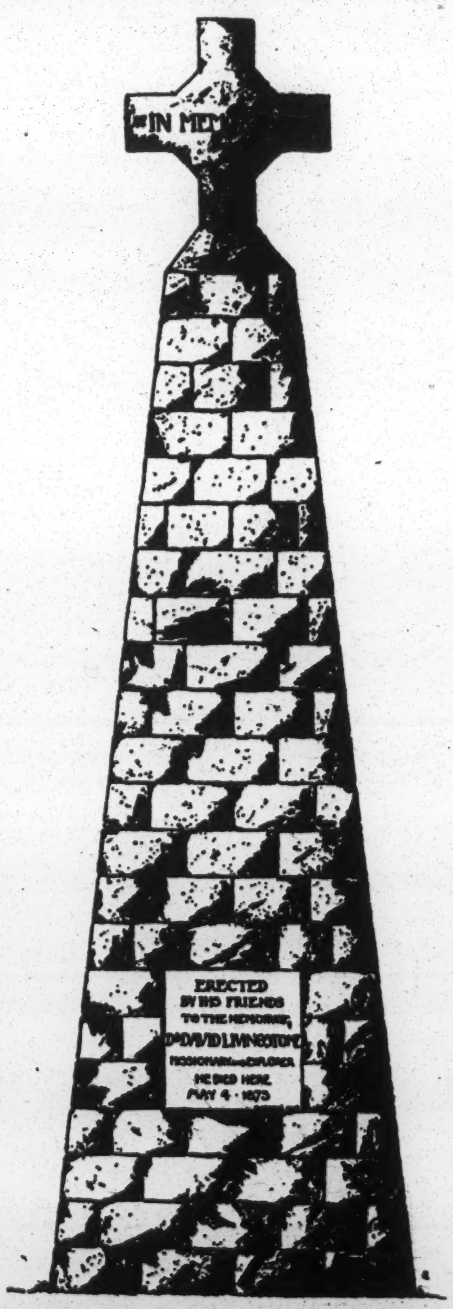
H: I never thought of it that way before. Yes, I should go. (Pause)

What shall I bring for lunch?

V: Nothing. The lunch is on the hostess. She can serve a whole lunch from Africa is she wants to.

H: What?

V: Coffee—it gets its name from Kaffa in Ethiopia; or olives, or dates from the Sudan; or perhaps cocoa, figs, grapes, melons—why even onions. They grow along The Nile. And peanuts, too. But the lunch is not important. It's the missionary education and inspiration that is needed. Africa is so interesting. The President of our Missionary Society said the other day that she is thrilled with our study book, *The Cross Over Africa*, and with another little book, *This is Africa*. They ought to interest everybody in missions. And I agree with her. Then, there's another book called *Daughter of Africa* which tells all about a fine African Christian, Mina Soga, and her visit to the United States. She surely has a sense of humor . . . But I haven't time to tell you about her, for I must call on some other uninterested women this afternoon . . . . (Starts to go)



Monument to the memory of David Livingstone in Chitambo's village, Ilala, Africa

H: (eagerly) Oh, take time. What were some humorous things she said or did?

V: You'll hear a lot about Africa and Africans at the meeting. Forgetting the free lunch you will get. I don't know of any place where you could get more spiritual food, and so much education, and still have the joy of helping to spread Christ's kingdom on earth.

H: Money for missions is well spent, if it does that.

V: I'll stop for you a few minutes before two o'clock. Bring your interest along to the meeting, and you will get out of it just what you put into it. Goodbye. (Leaves)

H: (In meditation) What a wealth of knowledge she has gleaned from Africa—a veritable harvest. Just proves the truth of (Quotes) "Whatsoever a man soweth that shall he also reap."

PERSONAL AND FAMILY LOYALTIES

Other contributions, and more significant, says Bishop Booth, may be called *Patterns of Living*. He lists these four elements as worthy of study by other peoples:

1. *The Social Solidarity of African Life* or *The Mutuality in African Living*. This element is revealed in the tenacity of ties binding certain recognized groupings. The *clan*, "a group of related people recognizing

a not too remote common ancestry coming down through a single line, is permanent, eternally binding and cannot be dissolved." This solidarity touches allotments, even religion because ancestors worshipped are clan members. The equality that results from mutual obligations and privileges give clan members a sense of security.

The *tribe* and its divisions, loyalty to the chief, sharing with one's tribal fellows further develop this cohesive social solidarity.

The place of the *individual* in the group is another mark of social solidarity. Events or "rites of passage" are recognized for each individual—birth, development, adolescence, marriage, childbearing, maturity, death. "Western society needs to find ways to properly acknowledge the development of young people and give them status that neither discourages them by its insignificance nor overwhelms them by the exorbitant expectations of elders. The African pattern has possibilities at this point that are worth exploring." However, our author mentions that there are customs and dangers that "need to be balanced by Christian principles" ere we could accept the African pattern of mutuality for the whole world. Narrowness, exclusiveness, self-sufficiency, fear and hatred of those not in the group may grow out of clan and tribal loyalties. As for individual status, group control is so excessive it leaves little opportunities for individual initiative. Dr. Emory Ross in *Out of Africa* states, "At every point the individual is suppressed, the tribe advanced."

If we turn back to the Study Book for 1936-37 and read Mrs. Kellersberger's story of the Crosses on the Back and in the Heart we realize that long and patient application of Christian principles are needed to lift the rites connected with adolescence and marriage, to the plane of Christian ideals. Some missionaries report progress in transforming these "initiation schools" by substitution or adaptation.

In *God's Candlelight* Mabel Shaw describes a beautiful ceremony honoring the dawning of womanhood for each individual girl in her school, making her "one in the Tribe of Christ, to be His in love and loyalty for evermore." As she patiently gained the confidence of the people she found that many of her girls no longer attended old secret initiation which had in it much of evil and superstition. From Miss Shaw's lips the girls learned the Christian interpretation of the lifetime duties that awaited her.

2. *The Significance of the Soil.* Tribal ownership and not individual ownership of land is the standard in almost all of Africa. The tribe includes the dead as well as the living clan members. In reality, the African seldom questions the ownership of the land, anymore than he does the air he breathes or the water he drinks. It is there, given to him by his ancestral spirits, for the production of food. The Bantu finds definite relation between land tenure and religion. Considering the land as belonging to his ancestors, he seeks their cooperation, appeases their anger, and expresses his appreciation by making offerings to them. The land, as receiver of the dead of the tribes, makes their burial places sacred. "This system of land tenure and its allotment and inheritance through the clan is the basis of the whole economic life of the African people in their tribal life." The sense of security is upset when the African is uprooted from the land to work in urban areas. One writer says that often a bit of home soil is taken with them. Problems arise when white men take up land, for the tribal chief does not always realize that the transaction is permanent.

3. *The Power of Public Opinion.* The African believes he has a real contribution to the world in maintaining law and order by social restraints rather than by physical force. The erring individual is pun-

ished by being denied privileges, by ridicule, and disapproval. We may be inclined to ask how much the witch doctor may influence public opinion! The innocent is as likely to suffer as the guilty. Yet, in days of war, do we not realize the truth of Bishop Booth's observation that compelled obedience is but temporary? That the power of public opinion to restrain and control, and that appealing to people to live up to the expectations of their associates is ultimately the only successful method?

4. *The Preeminence of Personal Relations.* Personal Relations, rather than the accumulating of things has been the emphasis of African society. When conflicts arise between maintaining friendships and retaining possessions, the latter go. Absolute communal ownership is not the rule, for an individual owns his hut, tools, and food he raises, but everything he has is at the call of the community if needed. Basically, this idea resembles the Old Testament idea of stewardship and is in harmony with Christ's teaching about personality values. The sad thing is that many Africans are "selling their birthright" for the things of Western barter, like cheap jewelry and shiny pans. Some consider that this sort of economy obstructs progress, and so encourage the African to "go all out" for private gain. Materialism results. "If careful attention is given, however, these values will not go down but will enrich and adorn the world more than Africa's gold and diamonds have done." (p. 64)

CULTURAL AND RELIGIOUS VALUES AND AFRICAN CHRISTIANS' INTERPRETATIONS

Bishop Booth lists cultural and religious values as being Africa's greatest contribution in the realm of the spirit. He cites our Negro Spirituals as being a union of words of America but music from Africa. African folklore contains moral instruction. The many proverbs are bits of concentrated wisdom.

There are values in primitive African religion, though we dare not overlook "the inadequacies, the overpowering place of fear, the accompanying magic and witchcraft, the lack of a firm experiental and scientific foundation, nor its cruder outer terms and expressions. Yet God did not leave himself without a witness among the tribesmen of Africa." The African emphasizes these things to which all sons of God may profitably listen:

1. The spiritual interpretation of the physical world, in which the important element is never things.
2. The emotional apprehension of reality which manifests itself in tuition, in warmth, in song, in worship.
3. Cohesion of the worsniping group—a sense of oneness with all worshipers, making for sincerity and brotherhood in sharing benefits and needs.
4. Insistence on taking time for living—including worship and meditation.
5. Unity of life in religion, making it unify and support everything he does.

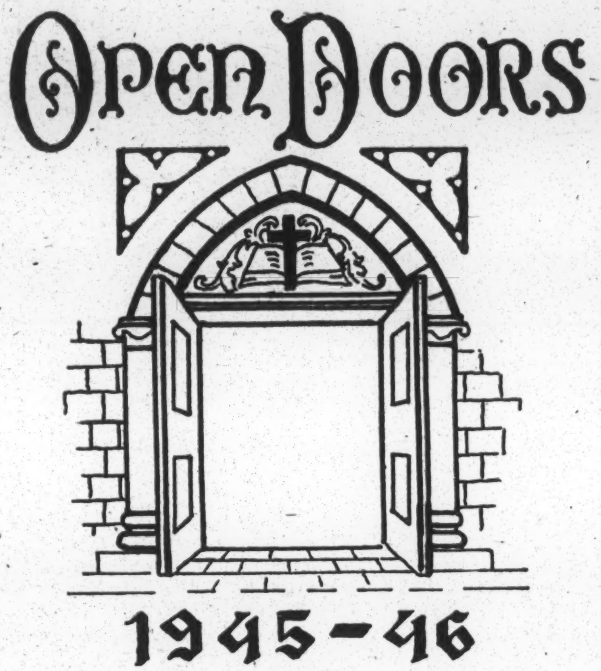
Read Bishop Booth's reasons for believing that these African elements of spiritual power have their contribution to make to the richness of world Christianity (pp. 67-74).

S. P. Njock Bot, another African educator, said after returning from the World Conference of Christian Youth held at Amsterdam in 1939, "I have learned that Christianity is not just the religion of the white man, which he has brought to Africa. Christianity is the religion for the whole world." (*This is Africa,* Chap. 12)

Thousands of radiant Christians like those mentioned in Chapter I of Text—Tshinsunga Daniel, Barnabas Ilunga, Mrs. Ntombi and Mina Soga —and countless others less widely known, stand within the open door of Africa giving their interpretation of Christianity to enrich the world.

Program Suggestions

By MRS. E. D. McKUNE



"The day on which one starts is not the time to commence preparation," an African proverb, might be interpreted, "The day for the Missionary Meeting is not the time to begin Program Plans." A wealth of material awaits Leaders. Read *all* of the Text *The Cross Over Africa* before you plan *your* Chapters. Consult other texts. Outline plan and assign parts to others early. Remember, too, "Prayerless work may flourish for a time but in the end it will die and never bear fruit."

MATERIALS: Note small map inside back cover of Text. Similar larger Wall Maps—25c. *Congo Crosses* (Text 1936-37) and *Friends of Africa* (Text 1928-29) still splendid. *This is Africa* by Mack, 25c; contains pictures, charts, maps, concise information, so compactly boiled down and polished that it is invaluable as reference to supplement Text. (Order from Literature Department). See *Selected Reading List* (Text. pp 144-151)

With "Open Doors" as our yearly theme why not make large open-door poster, cutting doors to open down center. For each Program, open doors to disclose appropriate picture or object. An outing-flannel backdrop (light blue or white) excellent on which to place flannel-backed pictures as needed. Bits of flannel, any color, may be used for backing pictures.

Charts & maps showing size, political divisions, products, etc. in *This is Africa* may be enlarged, using with open-door idea, or just as display posters.

Discussion and Program Suggestions for Adult Groups by Sherman offers good plans.

PROGRAM: If possible meet a few minutes early with all who have parts in program for prayer and checking to see that all is in readiness. The program, presented with prayerful, calm poise—and who can doubt its success!

Leader may begin with this method, old but effective: Give paper and pencil to each and ask to draw a small map of Africa. (All real maps hidden): locate equator; our 3 African mission lands; a couple of cities and perhaps 2 rivers. Do it in the spirit of fun, assuring all that no maps need be displayed, but letting each determine "where she is" in her knowledge of Africa. Follow immediately by "opening the door" on a brief map study, calling attention to shape, size, population, mountains, rivers, Falls, deserts, etc. For several minutes name countries of Africa, letting volunteers tell where she thinks each is found, then pointing out on map. Lead into a "human-element map study" too by tracing trails of slave raiders, colonizers. missionaries, thus seeing through the "doors of the heart" as well as through the eyes.

These opening moments, if well used, may kindle interest that will continue, and grow through the entire study course.

Chapter I—*The Cross Over Africa*

If a picture of Simon bearing the Cross is available it may be presented through the open-door poster, perhaps with the Devotions.

Place silhouette map of Africa, cut from black flannel, or black paper backed with flannel, against open-door background. Also have crosses, backed with flannel ready to place above Africa as each of the four assigned persons tell about the four crosses. Or, if you are using the door-poster, do try to attach any African map to blackboard, easel, curtain or wall, and attach small crosses above it as each topic is presented. Simple, but effective. The crosses symbolize:

1. Unrequited labor, pp. 1, 2 (perhaps iron-colored cross as symbol).
2. Cross of Stranger in Own Land, pp. 2, 3. (Use Copper-colored or yellow cross)
3. Cross of Race, pp. 4, 5. (Black cross)
4. Cross of Christ, pp. 5-19. (Gold cross, larger than others and centrally placed above Africa.

Paper *rays* may be made to extend from Cross of Christ, bearing words —Teacher, Friend, Brother, Son of God, Savior.

Chapter II—*The Area of Tensions*

The open door may reveal a "Pandora's Box" out of which the *tensions* or *threats* are taken as each is discussed. (See Review of Chap. II for comparison of Africa to Pandora's Box). A box may be covered, and map of Africa drawn on cover. Tell myth. Open box cautiously, and take out symbols to suggest each tension. A tiny soldier might represent International Tensions; small bundle of birch sticks to represent fascism for Political Tensions; Diamond, gold, or rubber for Economic Tensions; small Negro doll for Racial Tensions; picture or model of African hut for Social and Religious Tensions. Or, instead of these symbols, simplify by taking from the box 5 tiny maps of Africa on each of which a tension is written. Be sure to stress that these tensions, released, offer threats of woe to the world. The *Hope* comes from Christ. (If Chaps. I and II were used in Sept. meeting, above methods might afford brief review).

Chapter III—*The Area of Contribution*

Transform the box of Chap. II to a lovely "Treasure Chest." Take the dialog *Ourselves and Africa* and give it to two to read who have previously practiced it.

Take from the Treasure Chest flannelbacked slips of paper on which are written the other gifts mentioned in Chap. III and place them on the African-map background as each is discussed. Consider some proverbs and their meaning. Have Negro spiritual.

OTHER PLANS: Tie up study with our U. P. Work, in S. Sudan and Ethiopia, especially. Consult *Behind the Garden of Allah*; *The Rainbow Empire*; *Ethiopia, a Pawn in European Democracy;* 6th and 7th Days of *Prayer Cycle.*

Plan a School of Missions for the congregation, if practical to do so.

"WORK BOOK"

Mrs. McKune has prepared a "Work Book" for classes or groups studying "The Cross over Africa". There are tests, questions, facts, proverbs, and numerous plans not included in the brief "Program Suggestions" in this issue of the Magazine. It is of great value to any one leading a class or presenting a program.

The price is 25c for one copy; 20c for fifteen or more copies. Address Mrs. E. D. McKune, 211 Fifteenth Avenue South, Nampa, Idaho. *Editor.*

Why Study Africa

By DR. EMORY ROSS
Executive Secretary of Africa Committee of Foreign Missions Conference

IT was by no means through blind chance three years ago that Africa was chosen for this year's foreign study by the churches of North America. The combined judgment which made that choice was and is based on factors clearly defined in the global responsibility and strategy of the church.

Africa is to be one of the world's most searching tests as to what the nations are really prepared to do in international cooperation. For the time being the rest of the world can do pretty much as it pleases about Africa. Africa cannot yet itself effectively apply the pressures and counter-pressures on other nations which, for example, India can. The world is relatively free to choose what at this period it will do with Africa. Africa, therefore, will be a test of our real desires and determinations.

France, Portugal, Belgium and Spain are observing closely all British moves with regard to Africa, and can be greatly influenced in this next decade by what Britain does. The struggle in Britain with regard to African colonial policy is still undecided. The liberal ideas, however, give promise of winning out. The other colonial powers watch this struggle with varying emotions.

Britain and the other African colonial powers are resigned to America's participation in the formation and maintenance of colonial policies. They are perhaps not altogether happy about this, but they want America's participation in other matters and seem prepared to concede it a place in colonial affairs as a part of the price. It is not to be overlooked, also, that in almost all of the European colonial countries there are certain elements which really want the backing of informed American liberal opinion in colonial matters.

The sum of these three factors is the greatly enhanced importance of America's influence in African and colonial matters. In some ways the most important element to be shaped at present is America's participation in establishing and maintaining policies with regard to Africa's development.

That participation cannot be shaped solely by our governmental personnel. In American life informed and expressed public opinion must mold its basic pattern.

The church has a vital role to play in informing and securing the expression of public opinion in this country with regard to internationally-agreed policies affecting Africa: First, because of its century-and-a-quarter knowledge and understanding of African needs and potentials through its spiritual, educational, medical, agricultural, literacy, literature, and social relationships with great masses of African peoples—knowledge and understanding unapproached by any other group in American life; and second, because of its overall duty of vigorously stimulating and supporting all American participation in world affairs based on the application of Christian principles.

The racial aspects of the African scene require direct and undiluted Christian treatment. The modern church has a shamefully spotty record on race. But there is nothing in man's experience to excel undiluted Christianity when applied to race—or to any other human problem. The American church needs to join its sister churches of other lands in reforming its own attitudes and realistically applying Christian principles

(Continued on Page 24)

Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April 1945: Crossing Thresholds

October—The Threshold of Intercession. Romans 8:26.

Unannounced let some one play softly and feelingly "Sweet Hour of Prayer."

Leader:

Intercession

"I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory
Unless there be a need that I should pray.

"We are too busy even to snare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal for a call to pray.

"Perhaps just then my friend had fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

"Dear, do the same for me!
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray."

—*Marianna Faringham*

The prayer of intercession is the decisive human factor in the struggle for righteousness and redemption. Dr. Roy Smith speaks of it as a deeply buried talent. And so it is. In one of Israel's darkest days Jehovah "wondered that there was no intercessor" (Isa. 59:16). He wondered that there was no one to cry to him on behalf of the people, no one ready to identify himself with their sins and confess them as if they were his own.

How greatly he must wonder today that the intercessors are so few, even within the church which is the body of Christ, the organization through which he finds expression and through which he works. In view of the fact that we know that all power rests with God and in view of the fact that we know the great need of the world and that prayer opens the doors to these needs, why must God wonder at the lack of intercessors.

Yes, intercession opens doors as in the case of Peter. In Acts 12:1-9 we are told that Peter was kept in prison, "but prayer was made earnestly of the church unto God for him." Is it any wonder that God found a way to get him out of prison? The deliverance of Adoniram Judson from Burmese prisons furnishes a no less remarkable illustration.

When our forebears in a veritable concert of prayer began to pray that God would open the way for the carrying of the Gospel to all the world, the doors of Asia, South America, Africa and the Island World were tightly shut and bolted; the Mohammedan world was like a great door over which was written "No admittance." The Buddist world, the Confucian world, the pleasure-seeking world, the world of greed and war are all inaccessible until men and women of faith act in their behalf. When the church of Jesus Christ unites in intercession before the closed doors of the world and is prepared to co-operate with God in meeting the needs behind these doors the last one will swing on its hinges for the entrance of our victorious Lord.

What place does intercession have in our lives? When the record of our lives is read perhaps it will be found that our most lasting work was not that public work for which we were commended and in which we felt a degree of satisfaction, but rather our work of intercessory prayer for those both in and out of Christ.

The life of Hudson Taylor is a wonderful example of answered intercessory prayer. He died in 1905, a high-ranking officer in the army of Christ, serving as a missionary in China. But go back forty years. He was taking his stand in China, relying on God alone through faith. Go back twelve more years. He is twenty-one and he is giving himself to missionary service. Go back six years. He is fifteen and unconverted. In his mother's diary for that day is written "This afternoon all other duties shall be set aside. This thing only will I do. I will pray for my boy's conversion." God heard and answered that prayer and he will also hear our cry.

Is it right that others go unblessed because we fail to pray? God wants us to co-operate with him for the salvation of our children who are near and dear to us and for the salvation of the world. Surely the circumstances in which we find ourselves today present the greatest challenge for intercession the world has ever known. Awed by the presence of our living Leader, whose whole life was lived in prayer, and who now ever liveth to make intercession for us, let us pray.

(Let group present three to five needs for prayer: then sing softly first voice of No. 246 B.S.H. "I Am Praying for You." All may pray silently or a verbal prayer may follow the singing. Repeat requests and verses of song until all are used. Likewise verses pertaining to prayer may be used in place of prayer requests. The leader should give these out before the meeting.)

Leader:

When the battle was long, and I was weary with strife;
When legions of sin and evil were rife;
I felt—and new courage flowed into my life—
That you were praying for me.

I'll gird tighter my armor and advance in the fight
With a staunch heart and brave I'll battle for right,
I'll blanch at no danger, and quail at no might
If you will keep praying for me!

May we have a new baptism in the spirit of prayer; may we be willing partners with our God in the saving of the world; may our intercessions open many doors of opportunity; may we abide in Him that our tiny will may become an atom in His almighty will. And now let us gird ourselves anew to our spiritual enterprise, praying for one another the great prayer of Paul (Eph. 3:14-21). (This closing prayer may be given by the leader or all may have copies and be given in unison.)

HERE COMES TOMORROW

Tomorrow comes with a message of hope—hope for a just and durable peace, hope for a warless world, hope for a worldwide revival as, beginning in America, men shall turn to God with broken and contrite hearts. Here comes tomorrow with high purposes, holy resolves, and adequate preparation for the extraordinary tasks of the new age. Let tomorrow be preceded by hours of unceasing confession and intercession. Without God we can do nothing, but we can do all things through Christ who strengthens us.

The Commission

The Superlative City

By GLENN P. REED*

OMUDRMAN is the largest city in the Anglo-Egyptian Sudan. Situated on the west bank of the main Nile, just north of the juncture of the Blue and White Nile rivers, it is the home of more than one hundred thousand people. At its widest point it measures more than two miles from river bank to desert's edge. Since the days of the Mad Mahdi, Omdurman has been a great sprawling city of single-story mud houses within high mud-walled compounds. Only in recent years have the most prosperous merchants and best paid government employees built for themselves quite substantial and attractive houses. Though still of one story these modern dwellings boast walls of burnt brick, pillared verandahs, running water and small gardens of trees and flowers.

Historically speaking, Omdurman is the most famous city of the Sudan. Here was the capital of the Mahdi and his successor, the Khalifa Abdullahi. Khartoum was spurned as the seat of "foreign" rule. From the tragic fall of Gordon in 1884 until the re-occupation of the Sudan by Kitchener in 1898 Omdurman was the city to which all Sudanese tribes repaired. In its great central square thousands of the faithful prayed toward Mecca five time daily. From the same square marched the dervish armies to fierce but fruitless campaigns against Egypt and Ethiopia, and at last to the debacle at Kerreri, a few miles north of the city.

A TRADE CENTER

Today, as in those stirring days of native rule, Omdurman is the center of Sudanese trade. Here is the largest market, where hearts of city-dweller, farmer and desert herdsman alike are somewhat overwhelmed by the array of articles displayed for sale in long rows of open shops. Even in these days of war, when importations are severely restricted, Omdurman remains the delectable city of buyer and tradesman.

All capitals have their suburban areas, and Khartoum is no exception. For Khartoum, Omdurman constitutes a dozen suburban areas rolled into one. Each day (except Friday) when government offices close at 2 P.M., every bus, taxi and tramcar is jammed with members of a small army of government employees. The rush is not unlike busy hours in an American city, except that all commuters are men, and, with few exception, they have a single destination—their homes in Omdurman.

A POLITICAL CENTER

In this great city across the river from Khartoum the spirit of nationalism throbs and beats, at a much higher tempo than could be detected when I was resident here in the 1920's. The largest Schools Club in the Sudan provides for the intelligentsia a forum for the discussion of national and international questions. The large square before the Post Office building provides a place where hundreds of white-gowned Arabs and blacks squat each evening and listen to the loud speaker that broadcasts news of the world in Arabic. Omdurman is the Sudan's political center.

A SUPREME OPPORTUNITY

Finally, Omdurman presents a supreme opportunity to the Christian Church. Its very size and importance in Sudanese thought and life would make it a strategic evangelistic center at any time. Today it is doubly strategic because of three spir-

* Dr. Glenn P. Reed, Secretary of the Board of Foreign Missions of the U. P. Church is giving some months to the work in the Sudan.

itual movements of city-wide, even nation-wide, significance.

(1) Almost unnoticed through the years many young men of the black tribes of the southern provinces have gravitated to Omdurman. A few decades ago black men (and women) came to Omdurman as slaves; today they come as free men, but under the strong compulsion of economic factors. A wage which is the equivalent of fifteen dollars a month is tremendously attractive to a young tribesman who, in the area of his home, is fortunate if he gets as much as a dollar in cash into his hands during a month.

Thanks to four missionary societies at work in the southern provinces an increasing number of these young black men are Christians, either in actual fact or nominally. Time was when arrival in Omdurman was the signal for taking a Moslem name, learning to repeat Moslem prayers, and for practicing in many ways what one might call spiritual "color adaptation." More recently the Christian forces in Omdurman have begun to make this conscious or unconscious blending with the religious majority unnecessary. A social club, the beginning of a hostel, and other forms of assistance on the part of Christian brethren enable these men to hold up their heads among Moslem neighbors and to maintain and nurture their Christian faith. Temptations to drink, gamble and immoral living are no longer so overpowering as they once were, for a Christian brother's arm is about the black man's shoulder.

There are those who hold the theory that the salvation of the Moslem North Sudan will come through these once despised blacks from the southern provinces. Whether this will prove to be God's providence or not, it is indisputable that Christ can use these men as living epistles among their Moslem fellow-countrymen.

A GREAT DISCOVERY

(2) But God is not limited to any single means of evangelization. In an outlying section of Omdurman there live some twenty families who, at the taking of the last census, registered themselves as Christians. This group contains men and women from at least six different tribes. Their story is a remarkable one. It began during the lifetime of the Mahdi, when a group of his most faithful followers accepted literally their leader's prophecy that Christianity would some day become supreme in the Sudan. Upon the collapse of the Mahdi's regime and the entry of

A Primitive Market in Omdurman

British rule these men, with very little conception of what it meant to be Christian, declared themselves followers of Jesus. Their profession, interpreted by their Moslem brethren as gross infidelity, brought them to trial before the most learned judges of the Moslem court. The verdict was imprisonment for the purpose of dissipating this tremendous heresy. When the men persisted in their stand the death penalty was sought, but "imprisonment for protection" was resorted to by the general British officials who reviewed the case. Release came in the early 20s, with severe injunctions against the propagation of their "heresy". During imprisonment six of the group (three of them bore "Mohammed" as their first names!) died for what was practically an "unknown faith". Two more died in exile in Wadi Halfa; still others have died since their return to their homes. But passed on to their children through the years, has been the tradition that they are Christians, in spite of names, marriage customs and other practices that do not differ from the prevailing Moslem pattern about them.

Discovery of this group some few years ago has been followed by instruction in the Gospel. They long to be recognized as Christian brethren and to be built into the Christian community.

(3) Yet another spiritual movement in Omdurman challenges our faith and leads us to cry out for wisdom in its guidance. Christian witness in Omdurman has, without a shadow of doubt, produced a number of secret believers in Christ. Most of these are women, for whom open profession is particularly difficult since, in an Eastern country, every woman is totally dependent upon some man, be it father, brother, husband or son. One recent addition to those who confess their faith in private is a young man prominent in the religious life of the city and nation. This gifted man, blessed with unusual spiritual insight and a deep love for his Arab brethren, works and prays daily that large numbers of his followers may join him in open Christian profession of Christ as Saviour. His purpose is demonstrated by his energetic efforts at breaking down prevailing prejudices, by his distribution and teaching of the Gospel.

A CALL FOR UNITED SERVICE

As these diverse movements of God's Spirit move to fruition there comes to the two Christian Missions in this city (the Church Missionary Society and our own) the oportunity to acquire a well-situated block of land, adequate for development into a Christian activity center. Our first need is an assembly hall in which all Christian groups can worship, unitedly or at specified separate hours as they may choose. Existing church buildings are too limited in size to permit general meetings of common concern to all believers. There should follow rooms for recreation, quarters for a Christian hostel, a literature center. Crowning the whole there is envisaged a church edifice worthy of the name of Christ and symbolic of the love which Sudanese Christians bear to Him. If this Christian center should become the nucleus for a Church of Christ in the Sudan as we pray it will, then indeed will Omdurman have become the first city of the Sudan.

This city which once offered to the Christian world a superlative challenge to conflict by the power of Christ's love, can become the superlative example of the Saviour's desire to unite in Himself the missionary forces of two nations now witnessing here and the diverse Arab and black people upon whom the light of the Gospel is breaking.

First Impressions

By J. LOWRIE ANDERSON, Abwong, The Anglo-Egyptian Sudan

FIVE weeks ago we arrived at Abwong; at 2:30 A.M. we pulled up on the opposite bank and shouted for the ferrymen. Getting no response we bedded down on the bank and waited for dawn. We were glad to be here, for we had been since 11 A.M. traversing the 70 miles that separates Abwong from Doleib Hill. We explain the slowness in terms of a heavy load, a bad road and an old truck. That was an interesting start—and the interest has not lagged since.

For one thing here at Abwong I shot my first crocodile. He was a big fellow who, that morning, had pulled a sheep into the river for his breakfast. In five weeks I've seen five snakes, and helped treat a boy stung by another one. Only a few days after I arrived two men came in with four baby ostriches which they wanted to sell. I could have had them for a nickel apiece. Not knowing what to do with a baby ostrich, much less a full grown one, I declined the bargain. After I have my own house and chicken coop I might go into the ostrich market. Twice since I've been here I've seen the Dinkas all grab their spears and run like mad. Each time it wasn't a fight, but the sight of a gazelle which had wandered down to the river to drink, that attracted them. They get so little meat that the prospect of it excited them. For the roof of my house I wanted tall cornstalks. I had to send across the river to get them. Only a few miles away is a forest and they tell me a herd of elephants lives there. When planting season is on, there is nothing the elephants like so well as kaffir corn. So on this side of the river they have taken to raising a variety of corn that does not tower above the grass, hoping the elephants will pass it by. The other side has no woods, and no elephants, so they plant tall corn over there.

BUILDING

Building my house has taken most of my time and attention since being here. I can best describe this house as two African huts connected by a roofed-in runway. We have screened windows and doors, and cement floors to discourage termites. Otherwise our home is African throughout, mud walls, thatch roof and all. I had hoped by this time to have it finished, but in the Sudan as in America houses don't get done as soon as one expects them to. The summer rains are starting, and I have only half my roof on. I hope that another two weeks will see the job done.

PLANTING

With rains coming on I'm getting ready to plant. I am trying the ordinary garden vegetables, which are not ordinary out here. Also I have decided to plant peanuts on a sandy ridge about 300 yards away from my house. Ten years ago the Government planted peanuts and yams there. Private enterprise did not take up when the public enterprise stopped. When I started digging myself a peanut patch I started a fashion. There are going to be about ten peanut patches on the same sandy ridge. I am glad, for one great lack in the local diet is fat. I wish I knew what George Washington Carver did with the peanuts in the South, I'd like to try some of his methods here.

PRESCRIBING

One of the great needs of the people is knowledge of how to look after babies. The English head of the Government Intermediate School at Abwong said that 50% of all the babies died. I asked some people if that were true. "Oh, yes. Perhaps

more," was their reply. The chief of one of the villages wanted me to come and see his child. I found a nine month old baby in a state of coma, its eyes glued shut, its scalp a festering mass, in the fifth day of a bad diarrhea. I did what I could for the child. When he lived through the night I thought our prayers had been answered. "I believe Jesus is stronger than the Government" the Chief said. For five days the baby gained strength. Then the poor ignorant mother took things into her hands, fed the baby what I had forbidden, and the child passed away. I shall be glad when Margaret can join me. She not only knows babies better, having looked after our five, but she has a way of winning people's confidence and affection that I can copy but not duplicate.

TEACHING

The Mission appointed me to Abwong primarily to work as Bible teacher in this Government Intermediate School (the only school of higher learning for 600 miles) and to act as chaplain to the boys. But since Abwong is in Ngok Dinka territory which our Mission expects to occupy with a full-time mission family next year, they suggested I see what I could do to start village schools. When I first met the local chief I said, "Would you like to have a Christian school in your village?" He thought a moment. "We have heard talk for years that maybe some one would start a school in our neighborhood. A few of our boys go 160 miles to school. Most of our children grow up ignorant. Are you just talking, or do you really mean it?" I said we meant it, but that I wanted him to mean it too. If the village wanted a school, they must put up the building. We'd furnish the Christian teacher. "You get the teacher, and we'll put up the building."

He has been as good as his word. Next week in that village and in another village we expect to open the first Christian schools for the Ngok Dinkas. Each school we expect to be a preaching center as well—and we hope a place where old and young will find their community center of life. From villages 15 and 25 miles away chiefs have sent word that they want a school in their community. I would like to start five village schools in five strategic centers this year. "The harvest is plenteous, but the laborers are few" Jesus told us to pray. I am praying for five consecrated Christian teachers for Ngok Dinkas this year.

WITNESSING

It is not medicine, nor education, nor community work that is our central aim. We are here primarily to make the Lord Jesus Christ known to these people, and to enlist them in His Kingdom work. You would enjoy seeing the way some of the boys sing one or two simple Dinka hymns our teachers have taught them. I long for the day to come when I can speak directly to them the old, old story which to them is so new. Friends in Youngstown, Ohio, gave me money that I used to buy a film-slide projector and some beautiful colored slides of the life of Christ. I am just waiting for the day when I can get a 6-volt battery and go to the villages about here and tell them of the One who loved them enough to give His life that they might have life and have it to the full. There is a thrill in talking about Him in places He has been unknown before. That is my birthright as a pioneer missionary. You may well envy me, for I am a fortunate man.

Church Of The Holy Trinity, Addis Ababa

Prayer for God's Blessing to the San Francisco Conference*

Miazia 14th, 1937 **April 22nd, 1945**

Our Lord and Saviour Jesus Christ we thank Thee for Thy love to the Children of men. Undoubtedly we believe that the lives of the millions of those who were killed in war during the last five years and half are very dear to Thee, for they are Thy creatures and Thy handiwork. If in a little wrath Thou hid Thy face from the world for a moment we beseech Thee to have mercy on it with everlasting kindness, and utter one word so that the war will cease and the peace return to it.

We thank Thee for Thou hast put in the hearts of nearly all the nations of the world to gather in one place at San Francisco, and for one purpose in order to set some rules for a permanent peace to the world. No doubt that such a thought is from Thee, and we beseech Thee who hath begun a good work to perform it until the end. We ask that Thou wilt be in the midst of Thy servants and give them guidance and wisdom, not the wisdom which destroys but that which edifies, not the worldly wisdom but the heavenly, for the wisdom which descendeth not from above is earthly, sensual, devilish, for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy.

They will gather to search for peace. But if they do not search it in and from Thee they will search in vain, and they will resemble those who hewed them out cisterns, broken cisterns, that can hold no water. So we beseech Thee to lift up their hearts to Thee, in order to ask for the peace from Thee, for Thou art the Giver of peace and the Prince of Peace

Exterminate all worldly ambitions from their hearts and fill them with Thy heavenly love, the self sacrificing love, the love which does not look on its own things but also on the things of the others.

We are very anxious to see the fulfilment of the prophecy "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Thou knowest that the whole world is looking anxiously for this Conference. So we beseech Thee not to let their hope fail, but stretch out Thy everlasting right hand in order that this meeting will give best results for the welfare and happiness of the whole world.

All these we ask in the name of our Lord Jesus Christ who promised us saying, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

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* A copy of the special prayer said in Amharic at this service. Copies in English were distributed among the foreigners.

Great Days In Ethiopia

By MISS ISABEL BLAIR, Addis Ababa, Ethiopia

On April 22nd all the missionaries here and some of the diplomatic corps were invited to attend the worship service at one of the largest churches here in Addis Ababa. It is a lovely church started by the Italians and completed by the Ethiopians on their return to rule. The church is in the shape of a cross with lovely stained glass windows. The windows are not of the very dark variety however and allow plenty of soft light to come into the interior. In the center front are lovely curtains screening the ark. Below this gathered the priests and acolytes in all their beautiful varied colored garments. The audience stood for the one hour of service of Bible reading and chanting of prayers. We wondered why they have seats at all. They looked very tempting.

When notified of the invitation to this special service, we were told that a group of priests would come to our English service to join with us in special prayer also. That evening an unheard of thing happened for Ethiopia. Forty or more priests of the Ethiopic church attended our regular Sabbath even union service at five o'clock. At this service different ministers and missionaries take turns conducting the service and giving the sermon. In this group is an Ethiopian —a fine Christian who has suffered much under the Italians having been for a number of years held prisoner in Somaliland. It so happened, or should we say God so ordered, that it was this young man's turn to preach that Sabbath eve. He gave us a fine sermon on Joshua, in English and then repeated it in Amharic to the priests. I heard afterward a remark made that a few years ago, such a thing could never have happened and the man survived without trouble. We are so thankful for this gesture of friendship and oneness in Christ by the Ethiopic Church.

On Victory Day the palace grounds were thrown open to all to come to hear the Emperor read a speech concerning the close of the war. All stood outside as near the balcony where the Emperor came, as possible. In front were soldiers, probably the Imperial guard, each carrying a long staff with a flag of the United Nations. Far away in the background were the lovely mountains that surround Addis Ababa. It was a lovely sight and our hearts thrilled and lifted in thanksgiving to God for the end of the war in Europe. This occurred in the afternoon about four and immediately we all hurried to St. George's Church in the center of the city to attend the union service of thanksgiving. We again had to stand and it was six o'clock before the Emperor and Empress arrived and the service began. Their Imperial majesties stood through the service on a platform covered with a beautiful red rug, that was placed immediately in front of the church.

First the Coptic church had its service, then we had the English service and last the Greek church had its service. It was getting dark by the time all were finished and we were surely glad to get away and sit down. For our part of the service, a choir led the audience (as many knew English and had a copy of the hymn) in singing "All People that on Earth do Dwell," then Rev. Luckman of the Sudan Interior Mission read two passages of Scripture. One was chosen by the head of the Ethiopic church and was Matthew 21:40 to 22:14. The other was Isaiah 25:1-5 and 7-9, which had been read at an R. A. F. station immediately after Mr. Churchill's announcement of the end of the war. After the Scripture reading Padre Matthews of the English church read a number of prayers of thanksgiving. There was a large crowd standing outside as near as they were allowed to come and the

services were behind a loud speaker so we hope all heard.

Altogether it was a full and interesting day. In the eve a number of us missionaries gathered together to listen to the speech of the King of England. I enjoyed the program that came just previous to the King's address when the different parts of the armed forces of Great Britain and the Empire paid tribute and brought salutations to their King. It surely showed a fine spirit of loyalty.

School started the first of the week (May 10). We have forty-one girls of whom fifteen are boarders. The last to enter were eight little girls from Gondar. These girls have the same father but different—possibly three different mothers. The father was killed by the Italians and a friend of the father brought the children here. Thie friend was a prisoner in Italy for eight years and returned to Ethiopia within the past year; as yet he has no work. I am taking the girls at half price. Across the street is an orphanage but it is full and there was no room for them there.

WHY STUDY AFRICA?

(Continued from Page 14)

in its racial relationships to Africa.

The attainment of self-government by Africans without unnecessary delay is not only a political requirement; in some of its facets it is a moral necessity. American public opinion should support its attainment.

The broad educational services rendered by Canadian and American Christian missions for more than a century are among the most powerful modern factors in Africa's development to its present stage, and this year's study should emphasize and advance those Christian services in the critical generation ahead.

Animism is no adequate spiritual guide for African advancement in any realm of the heart, the head or the body any more than it was for the advancing Saxons centuries ago. Christianity has been for many and could be for all Africans willing to accept it the greatest modern transforming power for the individual and for the group. North American churches have a large responsibility, long since accepted but inadequately discharged, for the Christian evangelizing of Africa.

All of these needed accomplishments will be helpful or hindered, and to highly important degrees, by the formation and exercise of American public opinion, by the will and character of our people.

The study of Africa by North American churches this year is certainly not blind chance. It is a decision and an act of mature judgment, of high realism and of incalculable consequence for Africa, security and peace.

COVER PICTURE: Statue of General Gordon, on his famous camel "Lightning", in Khartoum, the gateway to the South Sudan. General Gordon, in attempting to subdue the cruel Mahdi, captured and punished slave raiders, "as many as 400 in three days." "I declare solemnly" wrote Gordon in his diary, "that I would give my life willingly to save the suffering of these people; and if I would do this how much more does He care for them."

General Gordon gave his life for the release of the captives.

The World-Wide Christian Advance

By ALBERT E. KELLY, D.D., Eexecutive Director

Many of us United Presbyterians were brought up on the Catechism. Historically our Church approves the catechetical method. I may, therefore, be allowed the question and answer procedure as I accept this opportunity, so graciously offered, to introduce our "World-Wide Christian Advance."*

1. *What is the World-Wide Christian Advance?*

It is our Denomination's participation in American Protestantism's great Christian Crusade. It is our contribution to help to meet the spiritual needs of the present and post-war world. It is for purposes of a Gospel ministry, for rehabilitation, reconstruction and relief. It is "World-Wide" in that it has to do with both Home and Foreign Missionary projects of our Church. It is "Christian" in its motives, its program and its purposes. It is an "Advance" in that it proposes achievements beyond those we are reaching now by means of the more regular year-by-year work of the Church.

2. *By whom has it been authorized and presented to the Church?*

By the Monmouth Assembly of last May. It is endorsed and so made a Denominational project with the official sanction and direction of our highest Church Court.

3. *Why such a Campaign now?*

Nothing less than such an Advance will be our Church's obligation in the meeting and the supplying of the desperate spiritual needs of our immediate times. Our Church dare not refuse to heed the cry of our world for salvation, for revival and reconstruction. We march forward with at least sixteen other Church bodies engaged in such Campaigns.

4. *What are the Objectives of the World-Wide Christian Advance?*

They are all definitely and positively spiritual. They call for the enlistment of every United Presbyterian in America for prayer, for stewardship, and for the winning of souls for Christ in the Bible School and Church. They include bringing in to the store-house of the Church in dedication during a two year period, and over and above regular contributions to local work and the missionary budget, at least $2,310,000.00 for "non-recurring expenses" of Budget Boards and Agencies for Christian Advance at home and abroad.

5. *Indicate the Time-table for the Campaign.*

The pledging period for the fund of $2,310,000.00 is set for the latter part of this calendar year, December 1st to 16th, 1945. A Church-wide Campaign at that time will give every member throughout the Denomination an opportunity to share financially in the Advance. The minimum goal for every member is set at 50 cents per month for twenty-four months. Liberal and able folk are permitted to give more.

The program of enlistment for prayer, stewardship, and soul-winning will begin at once and will continue throughout the entire period of the Advance. Special emphasis will be placed at given periods upon particular objectives of the program. The promotion of such objectives will be conducted in co-operation with agencies of the Church.

*While the W.G.M.S., as an organization, is not included in the financial part of this program, because it does not have "non-recurring expenses", yet all the missionary women of the church as members are whole-heartedly behind the World-Wide Christian Advance.

Good News from Far Countries

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The Anglo-Egyptian Sudan

COMMENCEMENT

By MISS FRANCES TURK, R.N.
Khartoum North, The Sudan

It has been a long time since you have heard of your work in our Girls' School, Khartoum North. Now even though our minds and our hearts are so full of thoughts and of thanksgiving for the cessation of war in Europe, I shall try and concentrate upon the more everyday events in our life at the school.

The outstanding event of our last semester which ended April 27th was, of course, the commencement exercises which took place in January at which time twenty girls took their diplomas; fourteen from high School and six from the Intermediate School. I shall inclose a snapshot of the girls so that you can see what a magnificent looking group they made as they stood in a semi-circle in front of the chapel in the presence of three hundred guests.

Of the fourteen High School graduates only one of the lot can claim some Sudanese blood. All others are Egyptian born, but reared in the Sudan. Eleven of them belong to the Coptic Church, the remainder to the Evangelical Church in Khartoum North. Of the six Intermediate School graduates one only is a Sudanese, one a Sudanese-Tunisian, the remaining four are Egyptian though born in the Sudan; the first two are Moslem, the latter are Coptic.

Back of the diploma of the High School there are twelve years of school, that of the Intermediate eight years. Most of these girls have been with us since Kindergarten days. How much of your prayers and money has gone into the lives of these twenty young women!!! You have sent us out as your representatives. You have supported us with your money, with your thoughts and prayers, with your gifts and time. Who can measure the wealth of energy, the hope and longing, woven into those lives until they have emerged into young women and are now ready to take their stand as responsible members in society? I have no doubt that all the combined force has been spent because you and I have believed that one day in the long ago Christ stood before His disciples and told them of His power; then sent them out telling them to go into all the world to teach and preach to all, the Gospel of which he is the Author. We believe

Miss Turk with five of the six girls of the Intermediate School, Khartoum North, who received diplomas, April 27, 1945.

Miss Turk with the graduating class. These girls have had a full high school education and will become leaders, and co-workers in the future days.

that same command stands good today. Because of that command these girls have been taught. There is no doubt that these girls go out knowing the Gospel message, two only go out not having confessed Him openly. They remain in High School where they continue to learn more about the only way of salvation. Wont you help to pray that they too may believe, and believing to confess? We have the promise that God's word will not go out without it having effect. We would have it to change the lives of every girl in our school that has not yet confessed Christ as her Saviour. Continue to prop them up with your prayers.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

TANTA HOSPITAL BIDS FAREWELL TO DR. AND MRS. W. T. MOORE

By MRS. DALTON GALLOWAY
On furlough from Tanta, Egypt

On March 8th the members of Tanta Hospital, Church and community bade farewell to Dr. and Mrs. Moore where they have served for twenty-five years. How rich a treasure of memories they carry with them of the work and people they have served so long. The house where their children lived so happily in childhood; the home which opened its hospitable doors to many seem so deserted now.

To the Moores was given the privilege not only of fulfilling their alloted years of service on the field, but two additional years for good measure. The task of keeping the hospital running during the difficult war days has been a heavy burden on Dr. Moore's health. His illness last autumn stopped his further service.

The hospital staff and workers held a farewell reception for the Moores one evening. After all had gathered in the reception room of Miss McKibben's flat, refreshments were served and then the program of speeches and songs followed. Only those who know how our Egyptian friends can clothe their sentiments in flowery language can realize what the program was like. As those who had worked long years with Dr. and Mrs. Moore they paid tribute as children unto noble and honored father and mother. Dr. and Mrs. Moore had visited in the homes of workers and taken personal interest in each family, giving gifts at Christmas and needed clothing from time to time, as well as caring for their sick ones.

In response Dr. and Mrs. Moore ex-

pressed again their love for each one and appreciation of their help. Mrs. Moore emphasized especially the value of the hospital prayer service at six o'clock each evening. Her faithful attendance and accompaniment on the organ, for the songs, make her presence greatly missed. Dr. Moore made a touching speech as he spoke of past experiences with the workers. He emphasized the truths in two Bible verses: Luke 9:32 "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." And the other was that their only son, Donald, wrote in his last letters to them before he gave up his life for his country in the South West Pacific. It was Phil. 4:13, a verse which had helped Donald to carry on bravely in the midst of dangerous and difficult duties. "I can do all things in Him who strengtheneth me." And so Dr. Moore wished them all to go forward in the work, in the strength of the Master. A gift from the hospital was presented to Dr. and Mrs. Moore. As Murcus Effendi, the hospital evangelist, opened the program with prayer asking God's blessing upon them on the homeward journey and during the days in the homeland, so Dr. McLaughlin closed the meeting with prayer asking God's blessing upon those left behind to carry on the work.

FROM TAMA TO TANTA

By MISS RUTH M. WILLIAMSON
Tanta, Egypt

The years which I spent at Tama, Iowa with the American Indian Mission are a treasured memory. When I announced that the time had come when I might return to Egypt, the elders of the Indian church concluded that our last day together should be spent in a Communion service. My heart rejoiced; no farewell could have been more comforting.

At the first Communion this year, I was received into the fellowship and communion of our Egyptian church at Tanta, Egypt. And so, as families of God united through faith in Jesus, we gather round His table in remembrance of Him. It was Easter morning. Two pots of lilies had opened just in time to grace the altar and remind us of the beauty of Jesus. Girls from the Bible school and the Mission School formed the choir and sang the glad message of the risen Christ. Our minister the Rev. Ayyad Shukrallah opened the Book to the third chapter of Colossians and chose as his text "If ye then be risen with Christ—Set your affection on things above." It was an inspiring message. Eight new members, one a girl from our school, joined the church. We are glad that it is a growing church, adding unto its membership and ministering to the community. Some of the older members of the church use the Eastern Easter salutation. "Christ is Risen" and the response, "He is Risen Indeeed." It must have been like that in the days of the early Christians, every heart desirous of expressing its abounding joy in a living Saviour.

Everywhere in nature we find new life. Our school garden is a thing of wondrous beauty with grass and trees and blossoms—roses, lilies, larkspur, petunias, phlox, verbenas, nasturtiums, and sweet peas. Easter Monday is a national holiday called "Shem en Naseem" which means smelling the breezes. Mohammedans and Christians alike rise early to take their families to the country to enjoy the Springtime. We have always been glad that it is possible to take our children into the fields so near our school. We look for birds, gather mint, wild flowers or pluck a few grains of the ripening wheat. Some times we sit down in the clover fields and tell stories or sing the choruses we know. These are some of the hours we shall always remember.

The Home Economics department entertained their mothers this week. The tables were filled with white cakes, dark cakes, cookies, rolls,

breadsticks and pitchers of cool drinks. The mothers were delighted. Later the children presented a very attractive program, funny songs and stunts. Several impersonated street venders and one a Sheikh with his hubble bubble pipe. We all had a good time. These days are closing days filled with examinations and duties. As our girls have grown in mental ability and skill may they also grow in their love and devotion to the Master and return to their homes to bear witness of a living Christ.

India

MRS. JOSEPH ALTER, Editor, Sialkot, India

THE FELLOWSHIP OF THE SAINTS

By MISS EVA HEWITT,
Campbellpur, India

We are out in Hazro camp. Rain usually comes while we are here, and this time we have had seven days of it. The Sabbath service is always at twelve in camp, and this time we had a fellowship of the saints which is worth recording.

The Sutherland's arrange their tent so that those who wish may sit on chairs and others may sit on the mats. The big bell is rung and the group comes in, the ladies taking seats toward the back of the tent. There is one Indian lady, the head mistress of the girls' school in the town, for whom our coming is always a cause of rejoicing. Mr. Sutherland with his books is seated to one side at the dining table, two Moslem guests wrapped up in their blankets and keeping their heads covered, are on chairs, the others as they enter, taking places on the floor as near the little sheet-iron stove as possible. The group is unusual in character.

At the door is Gold, a convert from the fierce Pathans of this Indus valley, cook in the Mission house, and an elder in the church at Campbellpur. Beside him is Light, of outcaste origin, trained from a boy in a Mission home, now a cook; a quiet, humble Christian who has risen above his circumstances, and serves where he may. Next to him in the circle is Blessing lately a sweeper in the city, but wishing to do other work. Born a Christian and having had awful temptations and falls over the use of marajuana, he now seems by God's help to be making some progress. Kara, a sweeper whose reputation as a Christian has not always been clean, but who desperately wants to get away from that ugly, degrading work, is now having a turn at another job. Sher, another Pathan, is a patriarch who has for years held out as a Christian, farming his own land, on which encroachments have several times been made by his neighbors. He is the only baptized Christian living in this bigoted Moslem community. A man of learning in the Scriptures in his own tongue, and in Persian and Arabic, he receives honors in certain ways from the villagers who know him to be honest and trustworthy. Wearing his reversible Persian Lamb cloak down to the feet, this big man with his fine face and head makes an arresting picture, seated tailor-fashion with his Bible and Psalm book. Walking along with Sher, but wearing the poorest of threadbare clothing, has come Yan —the aged silversmith who believes on the Lord Jesus and loves Him, but has never had the courage among his rougher and fiercer fellows to accept baptism.

We sing with you the Psalms, but in Panjabi verse; we make our approach to the Father in the Urdu. We read responsively from John Six, for

nearly all can read, some haltingly. There follows the sermon with special thought for these persecuted ones, on one hand, and for the ones who are visiting and do not believe, on the other.

At the time of the offering one rises from the mat and passes his Psalm book as a plate upon which the gifts are placed, from coppers to bills. All know this will be added to that given this day in the little church in Campbellpur. We, too, pray for war to end in the earth, for men of this company also, have gone to distant lands to study wars.

How graciously does God make kin, through Christ, all nations and peoples.

A BUSY DAY IN DISTRICT

By MISS THERESA BROWNLEE
Sialkot, Punjab, India

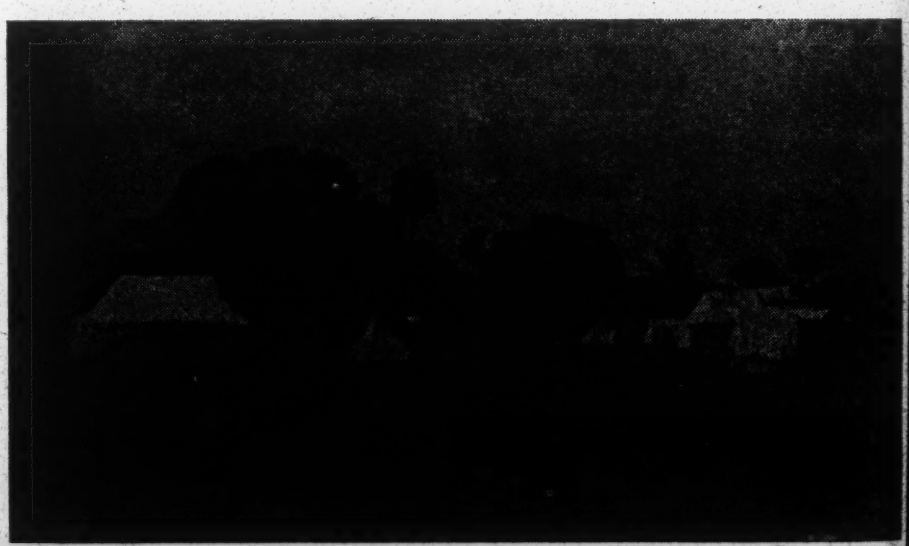
In March when Mr. Miller had work in the City and Mr. Alter in Zafarwal, I was out alone, yet not alone, in camp. One day my four helpers (the Bible woman, Mrs. Dad Ilahi, and the three men, Ilm Din, Nazir, and Rahmat) and I went in a buggy to a big town over a road too bad for the ox-cart to bring our tents. A freshly cleaned room of brick and mud was ready for Mrs. Dad Ilahi and me. One door opened into the family yard and one into the barn yard, both of which were swept daily. There were no panes or screens over the windows, just iron rods and wooden shutters.

After the Bible woman and I walked home from the village where we had meetings, I lay on the bed to rest and read. Sweet Hindu children's heads one above another filled the windows, and they kept saying, "Teach us something". Perhaps the Lord sent them. I could teach them Bible verses or simple songs on the life of Christ as I rested, while Mrs. Dad Ilahi cooked her supper or visited undisturbed with the women.

The Christians insisted that Rahmat, the cook, lead the singing for meetings by day and night, and that they give us all our meals. We did sometimes accept their hospitality.

Although Ilm Din preaches well, once in the midst of one of his messages, a man called out, "Do not tell stories, but preach the Bible." Others enjoyed the illustrations and made special request for him to speak.

During the four days we were there 25 Bible portions were sold. The morning we left a Hindu woman told Mrs. Dad Ilahi, "You are right. I worship in our temple every morning, and I have just come from there, but I do not believe that those idols can save me. It is God and Jesus who can save."



District Camp. A typical group of tents in former days. Because of the few laborers, fewer tents in camp today.

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MISSIONS EXCITING

"There is nothing in the world as exciting as missions," exclaimed an ardent missionary woman.

Lest some one challenge this word descriptive of "missions" let us turn to our dependable dictionary. Among the definitions of "excite," are, "To call to activity in any way"; "to stir up activity." Among the synonyms are, "Awaken" "arouse," "animate," "kindle," "Prompt," "urge." For the word "exciting" we have "calling or rousing into action; as *exciting* events; an *exciting* story."

The study of Africa is certainly exciting. Looking back over the geography and history of this great continent we find large, unbridged rivers, forbidding, uncharted deserts, lofty, unscaled mountains; we find bloody, cruel slave-trails, dark, savage superstitions, untutored suffering people. Then the daring, bold explorers.

Turning to the story of the missionaries who blazed new trails in Africa we think of Robert and Mary Moffat, David Livingstone, Francis Coillard, Alexander Mackay, Mary Slessor, Jean MacKenzie and a host of others. Our own United Presbyterian missions are also exciting. The pioneers in the South Sudan and in Ethiopia had many stirring experiences.

Urgency is written large on every page of our book: Africa, a waking continent facing a new day; wicked men hastening to carry into new territories the evils that drag people down; colonial rulers sensing anew their responsibility for just treatment of their peoples; new doors for Christian service opening,—doors that may not remain open; the Church of Christ—the best friend that Africa has found—facing a tremendous responsibility.

In our own fields are open doors, an unique opportunity in Omdurman, and certainly challenging calls to Abwong in the Anglo-Egyptian Sudan and to the new fields in Ethiopia, where we have the interest and friendship of His Excellency the Emperor Haile Selassie.

Not to omit our other fields India and Egypt there are exciting events calling into action all that we are able to give—In India the measureless opportunity of lifting up and teaching a great Christian community and helping to develop the new India. In Egypt the privilege of still setting the pattern for the education of girls and women, for family life, for high standards of living and for the development and upbuilding of the true Christian church that shall be the instrument of fulfilling the prophecy "The Lord of hosts shall bless her" and shall call her "Egypt my people."

If missionary work were simply a human conception it would still rank as the highest expression of man's service to man but it is more—it is God's plan for carrying the great news of salvation, through the atonement made on the cross, to people all over the world; it is the plan that Jesus Himself gave to the disciples and to all disciples in all time.

Let us get so excited over this missionary task and be so "aroused," "animated," "kindled" and "impelled" as to "call into activity" all the women of the church. They too, will find missions exciting if they can but hear the "exciting story" of the "exciting events" in this beloved land of our and in lands across the seas.

VICTORY

August 13 will stand out in the memory of this generation. On that day the great war was technically ended, the most colossal war ever known to mankind. The victory of V-J day, following so closely on V-E day marked the most overwhelming victory ever known in history.

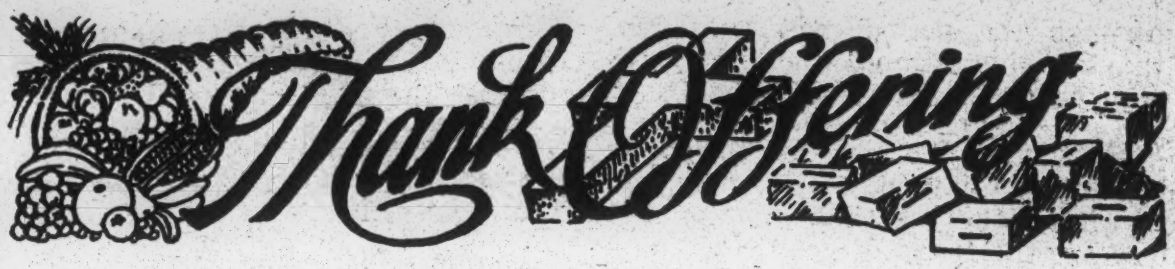
The joy expressed was often crude and hilarious, but in millions of hearts all over the world there was deep gratitude to God that He had made wars to cease. The Sabbath day, August 19, observed as a day of thanksgiving and prayer was a fitting recognition of God, who still reigns and rules.

The radios and newspapers are filled with praises of our power and efficiency, of our greatness. There is danger that we may become boastful because our nation is really great and really powerful. Too many men in places of leadership are inclined to be thinking in their hearts and saying with their lips that it was *our* power and the might of *our* hand that hath gotten *us* victory. Many America be kept humble.

"God speaks and all is peace,
From war the nations cease
The Lord of Hosts is night
Our fathers' God most high".

Livingstone when he had completed his explorations in the continent of Africa said, "The end of the geographical feat is the beginning of the missionary enterprise". So we may say, The end of the terrible conflict is the beginning of the problems of peace. It staggers the mind to contemplate the great responsibility that rests upon the allies, to care for the suffering multitudes, to feed the hungry, to clothe the naked among released nations and the conquested nations. Who is sufficient for these problems?

The church of Christ has the truth and can point men to Christ who is the Way the Truth and the Life. Through Him and Him alone may wisdom be found to guide in the days that lie ahead.



MRS. O. H. MILLIGAN, Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

GIVE CHRIST THE BEST

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty joy and peace.
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in the heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The Lord of Lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected

SCRIPTURE CALLS FOR THANKSGIVING

Enter into His gates with thanksgiving, and into His courts with praise: Give thanks unto Him, and bless His name. Psalm 100:4, 5.

Let the peace of Christ rule in your hearts, to the which also ye were in one body; and be ye thankful. Colossians 3:15.

That I may make the voice of thanksgiving to be heard, and tell of all thy wonderous works. Psalm 26:7.

Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm 50:14, 15.

I will praise the name of God with a song, and magnify Him with thanksgiving. Psalm 69:30.

Oh come, let us sing unto Jehovah; let us come before His presence with thanksgiving; let us make a joyful noise unto him with psalms. Psalm 95:1, 2.

Praise ye Jehovah; for it is good to sing praises unto our God. Sing unto Jehovah with thanksgiving; Sing praises upon the harp unto our God. Psalm 147:1, 7.

But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of Jehovah. Jonah 2:9.

For all things are for your sakes, that the grace being multiplied

through the many, may cause the thanksgiving to abound unto the glory of God. II Corinthians 4:15.

He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. Thanks be to God for His unspeakable Gift. II Corinthians 9:10, 11, 15.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4:6.

Continue steadfastly in prayer, watching therein with thanksgiving. Colossans 4:2.

Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. I Thessalonians 5:16-18.

PRAYER OUR BEST PREPARATION

In planning the coming "Ingathering" of Thank Offerings let us all be much in prayer. Without His blessing all our plans will be in vain. Pray earnestly in your families, in your societies, in your prayer groups, and as you observe the ten o'clock hour of prayer that every effort put forth by the Thank Offering Secretaries of the societies, of presbyterials, or the General Secretary be blessed.

Prayer plus consecrated zeal will result in victory. Pray definitely, in faith:

First — For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank Offerings.

Third—that all the women of our church will have a part in this Thank Offering.

Fourth—That this year's Thank Offering be an increase over that of 1944.

Fifth—For God's richest blessings upon every gift and giver.

LET US SHOW OUR GRATITUDE BY OUR GIFTS!

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From June 1, 1945 to August 1, 1945

39. Ellen Pope, Lansing, Mich. By seven friends of the W.M.S., Toledo, Ohio.
40. Mrs. James Shaw, Monmouth, Ill. By the Women's Missionary Society of the Sugar Tree Grove U. P. Church.
41. Mrs. Georgia Orwick, Bergholz, Ohio. By the Women's Missionary Society.
42. Mrs. Elizabeth Cartwright, Bergholz, Ohio. By her mother, Mrs. Corda McBane.
43. Mrs. Maxine McBane, Bergholz, Ohio. By her mother-in-law, Mrs. Corda McBane.
44. Mrs. Minnie P. Fisher, Bergholz, Ohio. By her husband, Emerson Fisher.
45. Mrs. Leon W. Spore, Ottawa, Kansas. By her friend, Mrs. Marion H. Cowell.
46. Mrs. Muriel Phillips Gibson, Pittsburg, Kansas. By her mother, Mrs. J. E. Phillips.
47. Mrs. E. C. Bottorf, Portland, Oregon. By her son, Paul Bottorf.
48. Mrs. Eunice B. Hughes, Portland, Oregon. By the Kenton Women's Missionary Society.
49. Margaret Reed Brownlee, Hamburg, N. Y. By her grandparents, Mr. and Mrs. W. C. Brownlee, New Wilmington, Pa.
50. Mrs. Jennie Henderson, New Concord, Ohio. By friends.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS—A. A Circle or a Y.W. Society or both in every congregation.
B. Societies to support the WGMS materially and spiritually.
C. Y. W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India
Annual—Salaries of Missionaries.

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.
Miss Beth Johnstone, Presbyterial Worker, Tacoma, Wash.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.

NEW SOCIETIES

Detroit Presbyterial—Outer Drive Lillian Smith Downie Y.W.M.S.—8 members — Pres. Miss Catherine Kelso. Littlefield Blvd. Teen-Age Circle—10 members. President Jean Milne. (Sponsored by Miss Gretta L. Dennis)

Beaver Valley Presbyterial — 1st New Castle Mary and Martha Missionary Circle—12 members. President Peggy Gilfillan (Sponsor, The Rebekah Chapter.)

Cleveland Presbyterial—1st Alliance TAMS—12 members. President Miss Shirley Snively.

Indiana Presbyterial — Princeton King's Daughters Missionary Society—7 members. President Barbara Ingle. (Sponsors, Mary Eleanor Armstrong and Eula Creseleies).

Allegheny Presbyterial—Bellevue Helen Brownlee Missionary Society —12 members. President Jean Vider. (Sponsor, Mrs. Charles W. Fulton).

The correspondent telling of this last society was very optimistic. She feels sure that the number of members will be increased this coming fall. And the number will increase if every member wins one!

There should always be a fervent desire to grow.

WHY SUCCESS?

One reason why a certain few outrank others in success is because their efforts merit superior results. "By their fruits ye shall know them" is a Scripture which will uphold this deduction.

Success is not the outcome of mediocre effort. Conscientious living is recognized in the fineness of its product. This holds good in business, in the school, in the home, in the church. There is room for concern these days in all of these avenues. One might think that the church would be exempt. (We are thinking of the membership). Recently a bit of news came over radio. It was in connection with the social life of certain churchmen,—whether or not their witness was being destroyed, and of course leading to the question of success or failure as Christians. A leader in a large denomination called on its membership to indulge in no more cocktail entertaining,—this in order to set a good example before the youth! We wonder how Christians can so far forget their vows and their obligation as witness bearers, not only to youth but to the world, as to need a caution from a leader in the church! Surely such careless living is a menace to the success of the mission of the church. Such loose

living is a blot on the name Christian and a denial of Christ Himself.

Why success? Frequently some very valuable reasoning comes from the area of sports. A golf expert, Walter J. Travis by name, said:—"Even in a minor friendly match, I play each stroke as if a championship depended on it." Has Mr. Travis given a fundamental key to success? It is to do one's best at all times with the eyes always on the final outcome.

How about our missionary societies? We are all interested in this subject if we have a concern for the world for which Christ died. A spineless organization is the fault of some one or ones. It is easy to notice weaknesses and to realize that failure is in the offing, but to do nothing to avert disaster. If each member will begin to do her best and keep at it, success may be the reward, even if it comes slowly. Strength must be substituted for weakness.

We are concerned about a society dying because no one moves a finger to give it first aid. It is peculiarly sad when girls' circles fade away after a few months of life or a little longer. It seems improbable that success was the ultimate aim. More likely it "was just tried out"! A better example should be set before youth. Does the school system have such a thought in regard to its junior high school plan? Would the college be able to keep up its student body if the senior high school failed to furnish it student material? It is being said that our churches are failing to hold their youth,—that some other faith is advancing faster. This criticism should give every earnest Christian a concern for the things of the Kingdom as represented by our own church.

Why success? It is deserved by the faithful. No one else should expect it. The individual is behind the success or failure of any venture. How easy it is to just slip along, but drifting is not the way to success. It is rather playing every stroke as if championship (success) depended on it. Good common sense plus effort plus faith lead to success. Laurels to the victor!

YOUNG WOMEN'S SPECIAL COLUMN

PERMANENT SPECIAL, PASRUR GIRLS BOARDING SCHOOL

This letter from Miss Ruth Nichol, in charge of the school at Pasrur has been inadvertently delayed aside from the delay caused by war on the mails. We are happy to give you her cheery letter now. She wrote:—"I am writing that you may share this letter in the fall with the Young Women's Missionary Societies.

"I was appointed to take charge of the school in December '43, and I have been slow in getting in touch with you. However, as you may suppose, it took a little time to get adjusted in a new place of big responsibility. I soon found, however, that I had a very splendid staff with whom to work. There is a delightful spirit among the school girls. They are obedient, hard working and happy, with a real love for their school. Of course, they are normal children and have their faults, too. Perhaps one of the things that grieves us most is the pilfering and stealing that goes on among them. For the most part it is sweets and goodies they take from one another, but sometimes they break locks of trunks and cupboards to get these things which really seems quite dreadful. We so desire that we may lead them to develop a conscience in this matter.

Last June ('44) we had some special evangelistic services in the school. They were conducted by a young Indian minister who is a graduate of our mission schools and theological seminary. He has a read burden for his people and he brought some very challenging messages to our girls. We felt that the Spirit did some real work among them.

"A communicants' class was con-

ducted in the spring, too. One of our older teachers conducted it, and the girls met for a half hour each morning for three weeks. At the end of that time, the matter of the decision was placed before them, and the girls were asked to come individually to either me or the teacher who had been conducting the class. Over thirty girls came and it was very thrilling as the girls expressed so clearly their understanding of what it meant to be born again. It so happened that just a few days before the girls were to go before the Session, a father of one of the girls of the class appeared on the scene to take her home for her brother's wedding. The girl came to me and said, 'I have more interest in making my confession of faith than of going home for the celebration of this wedding.' It was necessary for her to go with her father, however, but she asked that I would please make arrangements so that she could make her profession on her return. I reminded her that she would have to do it all alone, but she bravely said, 'Never mind.' She was as good as her word, too, for on her return from home, she reminded me of her request. Arrangements were made for her and she appeared before the Session alone and then later before the congregation. The Lord indeed seemed to have touched her heart."

NOTE: Miss Nichol has more to tell you in the next number of the Magazine.

A 25th ANNIVERSARY

When the Wilma Harrison Society of the Ingram church set May 8 as its time to celebrate, it did not know or even dream of another noteworthy event occurring on the same evening, the services commemorating V-E Day! This delayed the meeting somewhat, but it did not seem to affect the enthusiasm of the charter members present or of those attending who had helped to promote the society that was just an infant twenty-five years ago.

This society was named the Wilma Harrison Circle in honor of the young girl, an invalid, who so enjoyed having the girls meet in her home. She took an active part in the meetings, frequently leading in the devotions of the evening. After some years of membership she was called to her eternal reward. While many of the charter members have moved to other localities and are no longer members of the organization (now a Society), Wilma is the only one not living.

The charter members present related stories of the early days as did others of the church who had encouraged the girls in those first days. Two of these friends we shall mention, Miss Mary Welch who sponsored the society for years and has been an inspiration to the girls, and Mrs. Edward Stotz, a noted Junior Society promoter and leader in the local church and in the presbyterial, a great friend of girls.

The personnel of the society has changed through the years, but the society has kept rather a level line of membership as to numbers, probably close to twenty as an average. As to finances, gifts to the amount of almost three thousand dollars were contributed.

The evening closed with a delightful social time with a prettily appointed table, delicious refreshments and good fellowship, the pastor's wife, Mrs. Kelsey, as gracious hostess, pouring tea. May the Wilma Harrison Society live on and continue to be vigorous and helpful.

A NEW SOCIETY'S DOINGS

The Bertha Rose Missionary Society of the Goodyear Heights church, Akron, Ohio, organized last October, gave some information in May regarding its life that far. Its name is in honor of its minister's lwife. Its president is Phyllis Hunter. There seems to be a full set of officers. The president in reporting said: "We have an average attendance of sixteen members and meet the second Friday of each month. Our first attempt at securing funds for our mission-

ary work other than our Thank Offering and our regular contributions, was a silver tea which was held on March 20. A musical program was presented. It was very well attended, not only by members from our own church but from other churches as well. Inasmuch as our society was organized so recently, we are continuing the present officers for another year." We might add that the society shows a healthy enthusiasm.

AN INTERESTING CONTEST

The Mary Smith Circle of North Bend, Nebraska, held a contest on program making. The 1st, 2nd and 3rd prize ones were sent in for inspection. You may see them in the Board Rooms, Literature Department. Mrs. Elmer Scott who attended the general convention in Washington-D.C., and sponsor for the Circle, says: "I'm really very p r o u d of them (speaking of the prize programs)." They represent a year of pleasure and achievement for both girls and leaders. I so wish you could be present in one of their circles of prayer. Every girl prays and they are so earnest that they humble me!

"Prizes were given for all three of the booklets, and I promised the girls I'd send them all in as I felt they all deserved to be seen. Next year we plan to use the regular program calendars and hope to lay special emphasis on reading the Magazine.

"The Mary Smith rated 86% in efficiency. We failed to get a representative to Presbyterial and that cost us 10%. We lost the other 4% by not being able to have a prayer circle at some other time besides the regular meeting.

"The girls preceded their election of officers by a special season of prayer, and I must say the results of that election awed me. Girls I'd thought could not be replaced in their offices were succeeded by others who are taking up the responsibility splendidly. We voted by informal and formal ballot and I truly believe God picked our officers for next year."

Incidentally, the programs are illustrated by hand-drawn maps and the type is hand-print—really very clever.

The Mary and Martha Missionary Society of 1st New Castle, a new society, prepared a six-months' program hoping thus to get a start for something larger and more definite. This copy is being placed in the Loan Department and may be a suggestion to some other new organization taking its "first steps."

A clever program cover made by one of artistic taste came from the "6:30 Girls' Circle" of Emsworth church. An outline map of the western world centers the cover, this within a double circle. The gospel commission from Mark 16:15 surround the circle and the hands of the "clock" point to 6:30! The girls meet at this hour. Within the cover a folder contains a skeleton program, few details.

You may find some of the plans suggested workable in your society. The purpose in giving you these items is to arouse your interest in trying some other way if it be practicable.

A CHURCH ENTERTAINS

Reference was made in the June Magazine of a meeting to be held at 1st Church, Philadelphia when the Women's Young Women's and Circles of the Presbyterial would meet for an evening of song and pageantry.

An original play was presented by the Sarah M. Smith Society of the 7th Church, being written by the two daughters of Dr. and Mrs. Walter Liggitt, the pastor and wife. These daughters are Miss Betty Liggitt and Mrs. Virginia Liggitt Brown of India. The title of the presentation is, "Now I see", based on India. The evening was evidently very enjoyable.

An offering was lifted for the Young Women's Special fund. A check for $26.59 was sent to the General Treasurer. This was a nice gesture on the part of the presbyterial as a whole and much appreciated.

Girls' Circle Program

THE CROSS OVER AFRICA

Devotional: The Threshold of Intercession

By MRS. H. CLIFFORD JEFFERS, Wilmington, Delaware

Call to Worship:

"Lord we come with hearts aflame
Seeking service in Thy Name;
All our youth and strength are Thine,
Given to help Thy work divine;
All our love and faith we bring.
They are Thine, O heavenly King."

Song:—"We've a Story to Tell."

Lord's Prayer

Recite in unison the 23rd Psalm, accenting all the personal pronouns, as my, I. He, etc.

Song:—"Take My Life and Let it be"

Scripture references to be read by different girls—

Matt. 21:22	Rom. 8:26
Matt. 6:6	Deut. 31:8
Matt. 18:19	Psa. 46:1,2

Poem—"Discipleship" (read by one of the girls)

"O young and fearless Prophet of ancient Galilee:
Thy life is still a summons to serve humanity,
To make our thoughts and actions less prone to serve the crowd,
To stand with humble courage for truth with hearts uncowed.

"We marvel at the purpose that held thee to thy course,
While ever on the hilltop before thee loomed the cross;
Thy steadfast face set forward where love and duty shone,
While we betray so quickly and leave thee there alone."

Scripture and Hymn—to be given by one Reader (for Scripture) and a Choral Speaking Quartette (for the Hymn).

Quartette—First verse of "Nearer, My God to Thee"

Reader—Gen. 28:10-11

Quartette—Second verse of "Nearer, My God to Thee"

Reader—Gen. 28:12-15

Quartette—Third verse of "Nearer, My God to Thee"

Reader—Gen. 28:16-19

Quartette—Fourth verse of "Nearer, My God to Thee"

Reader—Gen. 28:20-22

Season of Prayers, conducted by one of the girls and arranged for *before meeting*.

Have prayers for all our mission work in Africa—Egypt, Sudan and Ethiopia; special prayers for the South Sudan, Khartoum, Gereif, Omdurman, Wad Medani; for work in Cairo, (Evangelistic and Educational); for men and girls in Service; for Peace; for your own Church and Circle.

Song—"The Light of the World"

Continuing study on Africa

I. Post a map of Africa (large, free-hand, very acceptable) and give each girl a colored star to place on the map where we have mission work. (Use Prayer Cycle for reference). Use different colored stars to represent three phases of work i.e. red for Evangelistic, blue for Medical and gold for Educational (Leader should have cities written on map *before* meeting, ready for stars).

II. Have a girl review briefly one of the leading articles from this month's magazine.

III. Assign in advance to one girl a "thumb-nail" sketch of one of our missionaries in Africa at this time—Miss Helen B. Brownlee, R. N. Superintendent of Nurses Assiut Hospital, Egypt. (Bring her picture if you can and find out all about her from women in the Missionary Society).

IV. News articles for African Scrap Book to be reviewed briefly.

(Continued on Page 43)

MRS. EDGAR G. MURDOCH, Secetary, 4 Wilmont St., Washington, Pa.

NEWS FROM OUR WORKERS

Desiring to give the members of the Home Missions family as much rest and freedom from routine duties as possible during the vacation period the Secretary sent no requests for notes or letters to appear in the September issue of the Magazine. Instead we have gleaned bits of news from letters received during the summer and pass them on to our readers.

Superintendent and Mrs. Cowden and family of Frenchburg, spent two weeks at Winona Lake in rest and relaxation, while Superintendent and Mrs. Heagen and children of Ezel spent a fortnight in Pennsylvania visiting their parents. They then returned to their respective schools to spend the remainder of the summer attending to the many things that must be done about campus and buildings while teacher and students are absent. Not the least of their duties is that of securing new teachers to replace those unable to return. Several vacancies in each school presented a difficult situation owing to the present scarcity of teachers and the fact that our teachers must not only be fully qualified but have a desire for Christian service. In spite of difficulties it now seems assured that the schools will open with completed faculties.

The Rev. Mr. Ralph E. Ayers and Mrs. Ayers of the Ezel and Frenchburg churches spent their vacation in Alabama visiting a nephew recently released from a German prison camp. The Superintendent and nurses of the Jane Cook Hospital took their vacations at various times as they were able to get away from the busy hospital.

At least some of the Presbyterial and City missionaries have combined some work with their rest period, teaching study classes at Conferences and young people's camps or giving occasional supervision to their work. A few extracts from letters will tell of pre-vacation activities.

HOME LIGHTS

TAHOMA TERRACE

It is with God's guidance and blessing that our Mission is carrying on with renewed energy in the summer's work,—under the command to "Go Forward." We look prayerfully and expectantly to the fall season after our little time away at the Seabeck Conference. The Aid had a delightful afternoon when our Annual Mother's Tea was held; a musical program was enjoyed by our many guests.

Six members of our Junior Mission Band, having earned the required credits, will long remember the Slumber Party held in Tahoma House,—and I doubt if the Missionary will ever forget it. (Tahoma House possesses one cot and a lounge!)

Beth Johnstone.

WESTLAND MISSION

Prayer meetings have been held in the homes and I have been speaking from Dr. McCartney's book "Great Women of the Bible." The Missionary Societies have held their monthly meetings but the Bible Clubs have been dropped for the summer. After school is out it is hard to get the children together. It has been good hikes, ending with "weinie" roasts. and games.

Dorothy E. Partington.

LONG BEACH, CAL.

My heart is often sad as I work with neglected, misunderstood children. Ten-year-old Billie has always been a problem but always wants to occuply the center of the stage. After several interviews with his mother I can not but think how different it would have been with Billie if his parents had obeyed Paul's injunction, "Ye fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." She admits that he is a good little worker but her constant nagging is driving him into sin. He has become discouraged and has committed some serious misdemeanors so that he is being placed in a Catholic institution for correction. He called to me on the street recently while with another problem child and asked why God permitted Satan to tempt him and lead him into so much trouble. I explained that God gave us the power to choose either right or wrong. He responded with understanding and was continuing the conversation when the other boy urged him to be on their way. Quickly he turned to me and said "See! Satan is using him to get me away from hearing about God!" When we parted I said, "Remember Billie I will be praying for you." He replied "I'll pray too, that God will help me to be good." Poor little boy!

Ruth E. Findley.

SECOND ITALIAN, PITTSBURGH, PA.

Mrs. Mary Ciancio reports her work going as usual with some of the boys in service home on leave, and the women still busy with plans for redecorating the church. Many home and hospital calls have been made.

NORTH SIDE, PITTSBURGH, PA.

In the evenings we try to do a little gardening but with the weather so bad do not seem to accomplish much. Last year I was able to put up a few extra jars of jam and jellies for my sick and shut-ins, but sugar so scarce and no fruit I am afraid that is out. However, our neighbors and ourselves are planning to can some extra tomatoes if possible. Raising the points on canned tomatoes is causing a real hardship among my old ladies. I often wonder what they do live on, with no meat and very little of anything else they can afford.

The Ambridge Prayer Group, made up of women from the Ambridge district and Aliquippa, sent me $30.00 to use in my work. I have put it all away to use for coal next winter. People are so generous with me and I am so grateful.

Mrs. Catherine H. Lamb.

SLOVAN, PA MISSION

During the last month I arranged with the Home Economics Extension Service to come to Slovan and organize a 4-H club for our girls. There were 13 girls present and they organized and elected officers. They will have the six meetings this summer and have chosen sewing for their project. They will meet the 2nd and 4th Wednesday evenings of the month. They really need this sewing and I thought it would help to keep them together this summer. It has been my experience that the children who are old enough to work disappear when school is out.

Mrs. R. G. Russell.

FRENCHBURG AND EZEL

Though we have asked for no message from the Superintendents we send out to you the request we know that they would wish made: "Please remember that we are depending upon our friends all over the church for the boxes of clothing that are so necessary in clothing our school children. Our bins were empty when school closed, but the children will need a new supply when they come back so we hope you will start the boxes coming soon." The grateful thanks of the Secretary and the Superintendents go out to these societies who have so loyally helped in this way through past years.

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

CAMDEN

The teachers and students of Camden Academy will find a quite different-looking school building when they return in September. For years the plaster has been falling. There seems to be a dampness in the atmosphere which makes it hard to keep plaster on the walls. This condition exists in all the Alabama stations where plaster has been used. With the use of plaster-board and paint, and some new plaster patching the inside of the school building will look very fine. It has been a big job this summer but is now ready for occupancy.

The over-crowded condition that exists at Camden is a grave handicap. They could easily use four more rooms. With nearly 500 enrolled last year and prospects for more this year, those in charge of the work hardly know what to do. The reason for this rapid increase in the past few years is that more and more the pupils from the outlying districts are coming to Camden Academy when ready for seventh grade instead of waiting until they are ready for ninth grade. This increase is felt also in the dormitories. As soon as building materials are available a home for the teachers will be an early consideration. They now live in the two student dormitories.

In addition to the repairs on the school building, canning has been the order of the day. Other food supplies have been gathered in for the day when 75 to 80 students and 14 or 15 teachers crowd into the basement dining room of the girls' dormitory for three meals a day. How does Mrs. Bridges handle that job? Well, it would be worth a visit down there just to see. Mrs. Rivers, the matron, and Mrs. Bridges do a fine piece of work there.

This summer cabinets for the science room have been built. In these the laboratory equipment purchased this past winter will find a safe lodging place. Large results are expected in the science department. A new laundry and some extra bathroom facilities have been completed during the vacation period. However these are still very inadequate.

It can truthfully be said that a maximum of accomplishment with a minimum of physical equipment describes all the Negro work in our Alabama stations. A consecrated group of teachers can go far to hold up the hands of principals and pastors in touching the lives of many young people who come under their care. Bringing them into a saving relationship with Jesus Christ is truly a great piece of Christain work.

CORRESPONDENCE

If the readers of these pages will indulge the Secretary of Negro Work, she would like to share with you some correspondence that came recently. A friend of the Negro work wrote: "This past year I have had many splendid letters from Mr. Peters, Miss Josie Warren and six of the girls from Henderson Institute. Our children enjoy the girls' letters as much as my husband and I do. It has meant a lot to them in helping them to understand that Negro children have the same dreams and ambitions and the same fun as they themselves do. For the past two years our youngsters have spent part of each

week's allowance on gifts to put into Christmas boxes for the Negro children and you would be surprised if you could see how much enjoyment they get out of watching those gifts stack up. As a family we have benefited greatly from this sharing."

"I am sincere in the belief that in racial relationships as in temperance, our greatest hope lies in training our children along those lines, in our homes, our schools, and of course in our Junior Missionary Societies. Children are born without prejudices and it is our fault that they acquire them. Through prayer, example and precept we can raise up a generation which will consider all races as equal before God. It is our responsibility and God help us if we fail!"

The secretary would like to add—Would that there were many more such parents in our churches. The Negro Department would not then lack for support, and would not lag far behind in peoples' thinking and interest. It would get its proportionate share when the time comes each year for dividing the funds among the seven departments. And just see what a blessing many folks are missing! When this old world comes to an end and men shall stand before the judgment bar of God it doesn't seem that it will matter much whether a white man or a Negro is standing closest by. What will matter is the attitude, the scorn or the love, the injustice or the fair play, that has been developed and practiced in our few years here. What kind of a Christian are you? How far out from yourself does your Christianity carry you? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

GIRLS' CIRCLE PROGRAM

(Continued from Page 39)

Closing Thought:—(Prayer read by leader)

"Take Thou our wills, Most High!
Hold Thou full sway
Have in our inmost souls Thy perfect way;
Guard Thou each sacred hour from selfish ease
Guide Thou our ordered lives as Thou dost please.
Take Thou ourselves, O, Lord, heart, mind and will
Through our surrendered souls Thy plans fulfill.
We hear and henceforth heed, Thy talents all;
We yield ourselves to Thee—Thy soverign call" Amen.

Benediction

(During social hour work on gifts to be sent to a home mission station for Christmas.)

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

A VOICE FROM THE OZARKS

Come with me as we turn our faces westward, facing the setting sun. Leaving Stilwell, Oklahoma, Adair County Seat, (where more Indians receive their mail than in any other county seat in the U.S.A.), we drive nine miles to a point on Highway No. 17. Here we stop to read a newly painted sign: "CHEROKEE INDIAN MISSION." The first thing you see is a strong new fence, new wire and posts, and large corner posts well braced so the fence line cannot sag. Then there are strong durable farm gates of native timber. Inside of a five-acre plot of land there is a new truck patch—corn, potatoes, tomatoes, a strip of green onions (6,000 plants), another strip of peanuts, then watermelons, muskmelons, strawberries and beans are seen in other parts of the garden.

No weeds or stumps are seen in this "Home Demonstration Project." Another acre and a half of good land is cleared ready to be sowed in feed for the Mission cow. Between the garden and the pasture is a most beautiful and suitable location for buildings of all kinds necessary for a demonstration project. On the highest ground there is a friendly "brush arbor" where Sabbath services are conducted; seats are built, the smell of curling leaves, a hearty welcome, and music played by a Cherokee man on the faithful little folding organ all make it attractive. The words of the good old hymns have not lost their power, and plain, simple preaching touches the hearts of all present.

"God Be With You" is sung in closing, then with heads reverently bowed, the "Lord's Prayer" is prayed. This is one place in the western foothills where Christian religion is at work. Come and see! But if you can't come here, send a prayer in behalf of the Cherokee Indian Mission.

G. W. Smith.

INDIAN WORKERS FELLOWSHIP CONFERENCE

By REV. FRED C. PATTERSON

June 7-9 there was held at Springfield, South Dakota, a meeting of the Plains Regional Fellowship, the first meeting in this region since 1942. It was my privilege to attend this meeting as a representative of United Presbyterians. The Episcopalians had the largest group present, about a dozen, some of whom were members of the staff of St. Mary's School for girls where the meeting was held. The splendid training being given in this school was manifest as these girls helped in the dining room and joined with us in conference devotions in the beautiful school chapel.

Rev. Andrew Watson, Sioux pastor of the Episcopalian Church at Santee, Nebraska, presided throughout the conference. The keynote message was given by Rev. Robert P. Chaat, President of the National Indian Workers Fellowship, and pastor of the Reformed Church in his own tribe (Comanche) at Lawton, Oklahoma. He said there were fifty from his church in the Armed Forces and that thirty-five of these had been active workers in the church. Thus all over America thousands of Indians have responded to the call of their country. He said these would be returning, that we in our own strength could not

meet their need, but that God through His Son can help them find the right road. This Jesus road is not an easy road and is a challenge that should call out the best in the Indian.

Without going into detail about the various messages and discussion periods a few things stand out that need doing, some things the Indian could do, some things the Government could do, and some the Church could do.

I. As to the Indian's part I will sum it up in the words of a quotation passed on by our national president, "In the world of tomorrow the Indian will occupy the place of his own choosing." One example of this is that Indian service men under the Bill of Rights will be able to attend school where they choose, something few of them have been able to do in the past.

II. The outstanding need so far as Government is concerned is the settlement of the troublesome question of who has jurisdiction over Indians on Indian lands. The position of the Federal Courts that the State does not have jurisdiction on Indian lands is resulting in chaos. Congress will soon have a bill before it attempting to correct this situation.

III. What can the Church do? Something that needs to be done immediately is in the large cities where Indians are doing defense work. Missionary societies in these cities could sponsor a worker to seek to relate these Indian families to the local churches and could arrange with the Indians to hold a praise and prayer service in their home.

Rev. John B. Clark led in a discussion which revealed how inadequately the Church had provided for the training of Indian ministers of the Gospel. Rev. Robert P. Chaat spoke of the plan for developing the Cook Christian Training School at Phoenix, Arizona, as an interdenominational enterprise for this very purpose. Let all our churches have a full share in the support of this school.

Deaconess King emphasized that there are Indian children of preschool age who for one reason or another need a home. Here again is an opportunity for the church to salvage the lives of unfortunate children.

This need for Christian schools for all ages of Indians was impressed upon the writer as he walked with Rev. Andrew Watson to the bluff overlooking the Missouri River. Across the river on the Nebraska side could be seen the buildings of Santee Indian School (Congregational) which has been closed for some years. My companion thought the reopening of this school would do much to bring revival among Sioux Christians.

And do the Sioux Christians need reviving? That is the general impression among their own leaders. Here is an interesting history. Missionary work among them began over a century ago. The seed was faithfully sown with apparently little result. Then came an uprising of the Sioux people against the Whites. After their defeat they were dealt with severely. In their misery they responded to the message of God's love again faithfully presented by the missionaries. This was immediately following the revival of 1857 that was nation wide. The work of the missionaries, the misery of the Sioux people, and the revival in America as a whole were all used of God to bring about a marvelous work of grace among these Indians. Many of their chiefs were converted and filled with the Spirit of God. Christianity became widespread among them and they have many congregations with their own Sioux pastors. Now in the third generation they need revival. Does not all America? Let us each pray, "O Lord, send us a revival and let it begin in me."

All the delegates at this conference represented missions and congregations where a positive work is now being accomplished. The next meeting of the Regional Fellowship will be at Winnebago, Nebraska.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

OUR NEW MISSIONARY

I feel that this is really not my first introduction to the readers of the Women's Missionary Magazine. I met a number of you at Muskingum's WGMS last summer . . . and a number of your sons and daughters at New Wilmington Missionary Conference (especially the twenty-one or two of your daughters who lived at Mack House) . . . and still more at this summer's Tarkio Conference. I was extremely disappointed that we had no WGMS this year, especially since it would have been at my alma mater.

I want to say "thank you" for all you have done for me this year. As you probably know, I am the first missionary to whom you have ever given special training before the missionary had done any work for you. I appreciate more than you know your sending me to the Kennedy School of Missions at Hartford, Connecticut for a whole year and to Biblical Seminary in New York City this summer where I studied phonetics under Miss Esther Cummings. At an out-going missionary conference in New York the first week in June, every address in every session was on a subject in which I had studied a whole semester . . . and it made me no end thankful all over again. I hope the time is not too far distant when you will begin to get dividends on your investment.

And may I ask you especially for your prayers? At this conference in New York, we had natives from Africa, China, India, and South America who told us what they wanted in missionaries. Some of the things they told us were *most* stimulating, and I wondered how the world could ever look the same after that morning session . . . but the man from India told us that no matter how many knocks and jars we have, only that which is within us will come out. Are we filled with the Holy Spirit? He said we could fill a glass with water to the brim and set it on a table; then we could knock and jar the table as much as we liked, but only water would come out of the glass. Will only the Spirit of God come forth from us when we are knocked? It is for that I would like you to pray. I am somewhat worried about the snakes and the various mosquitoes, sand flies, and forms that have either their winter quarters or a summer conference in the South Sudan, but I really know that God will take care of them—and of all the other knocks and jars too, *if only I keep filled with His Spirit and in line with His will.*

—Marian Farquhar.

Miss Marian Farquhar.
New missionary to the Anglo-Egyptian Sudan

ARRIVALS AND DEPARTURES

Messages telling of the safe arrival of our missionaries have been received, and a reverent "Thanks Be To God" has been prayed. There have been delays before starting and on the way, but we are trusting Him that these are of His appointment.

After a 20 day sea voyage, eleven weeks after her departure from Addis Ababa, Mrs. Ruth Lobaugh Walker arrived in New York. She had spent eight weeks of this time in Egypt, visiting and helping in the work where she could.

Dr. Helen C. Sharp arrived in Sialkot, India on June 23 and Dr. Reba C. Hunsberger on July 5th. What rejoicing there will be at Sialkot Hospital!

At long last Miss Evva Hartig arrived in Jhelum, India on June 6th, about a year after she left the homeland. Miss Eileen M. Woodward of the National Council of Australia wrote of Miss Hartig: "We are sorry for the sake of the work and for her sake personally that she had this long wait in Australia, but her presence in Melbourne was certainly a help to the missionary cause."

In a letter to Mrs. Sands, Miss Hartig said: "We leave behind us a people more interested in India with a deeper knowledge of the need of Jesus Christ in the hearts and lives of the people there, keener that their country and their church and they as individuals have a part in this great work. We who have been enjoying precious Christian fellowship among them go back refreshed to our work with the knowledge of a greater volume of prayer going up for the work and workers."

The Women's Board has acknowledged the many kindnesses of the new friends in Australia to our missionary.

Word came on July 9th that this missionary party left India en route to America: The Misses Minnie E. Beatty, Theresa I. Brownlee, Margaret Ballantyne, Betsy W. Fleming, Eva M. Hewitt, Alice G. Hill, Janette M. Howland, Mary Kyle, Elizabeth F. McConnell, Marian T. Peterson, Willa M. Ramsey, Helen V. Weede, and Rev. W. H. Ross, Rev. Paul A. Miller, and Rev. Wm. Sutherland families. There was no mention of the date of sailing nor the time and place of arrival in America, but all of them arrived August 2, having had a safe and pleasant voyage. Prior to sailing. Miss Eva M. Hewitt sent a message telling that seven of our ladies were in Bombay, India, with Miss Mildred Drescher who is in charge of the Methodist W. F. M. S. Home. "She is an angel of mercy to us and many others during this long period of waiting due to war conditions."

Miss Martha A. Roy, Luxor, Egypt, left with Dr. and Mrs. C. P. Russell. We are happy to report that they arrived on July 26.

Our over-tired missionaries need rest and recuperation, and the Women's Board hopes that societies and presbyterials will be considerate of them not asking appointments for them to speak for three months, and some for even six months after their return.

I. GLEANINGS FROM LETTERS

A delightful letter in beautiful penmanship was received from Miss Rena L. Hogg. She had dreamed dreams of what she would do when she retired, but she writes: "My body decided to say 'No' and I have to submit to its decrees." She keeps pretty well, but must live quietly and avoid exertion. Their home is a rendezvous for friends seeking advice from 'one who knows.' She writes: "Another very delightful thing in my life is that my sister from Calcutta, Bessie, (quite a bit younger) has thrown herself into the work here, giving two forenoons a

week to the P.M.I., two to the Khayatt School regularly, in addition to giving many other modes of help irregularly. She is so vivid in relating all that happens that when she comes home I can live it all with her and feel as if I were myself meeting the folk I know, whom she has met, and were still a real bit of it all."

In writing of Miss Balleny, a beloved cousin who gave 25 years of volunteer service in Assiut, Miss Hogg says: "She has joined her sister in Dumfries, Scotland. We miss her greatly, her heart was so much in everything here—the work, the friends, Egyptian and American, the girls, and even the beggars (!) that they say: 'She is only half in Dumfries, the other half is in Egypt.'"

Word was received that Alice Stewart, daughter of Dr. and Mrs. Harris T. Stewart, Gujranwala, India, was killed by an accidental fall. Our sincere sympathy goes out to the family in this sorrow.

When Miss Ruth Williamson went to the Mary Clokey Porter Girls' Boarding School in Tanta, Egypt, there seemed to be a sea of 423 faces in the halls, but soon these faces were smiling in welcome to her just as the little American Indian children did when they learned to know and love her. It was not long until she found time to run off with the 85 boarders in the school (as with the Indian children), to enjoy the spring breezes and see the waving grain.

"May the Lord use our few mission women to bring in the Kingdom" writes Miss Theresa Brownlee of Sialkot City. "Our Christian primary teachers in the needy villages do a great service in teaching the Bible to the little children during the week and they have a service for women and children on Sabbath. Our young women especially need prayer that their lives may witness for Christ."

Mrs. Mary Robertson of Cairo, approaching her 91st birthday is still remarkably alert mentally but very frail physically. S. B. M.

The Women's Board accepts with sincere regret the resignation of Margaret J. Huish (Mrs. A. F.) from

Our family of boarders, 1944-1946, Mary Clokey Porter School, Tanta, Egypt.
Total enrolment of school, 423

Ezebekiah School for Girls, Cairo. Her husband may be sent to Europe with the Army of Occupation; in that event, she will return to the States. Mrs. Huish has been a faithful missionary in both home and foreign mission fields and our best wishes follow her in her future plans.

A breezy letter from California from Miss Kate A. Hill tells of her joy in her trip as Field Secretary for the W. G. M. S., and of her hope of making a similar trip in the Northwest next year, God willing. Someone has well said of her: "Miss Kate Hill is an institution in herself." Her vibrant spirit, good health and remarkable strength are devoted to the Lord's work.

Mrs. Mary Coventry needs a helper in Benha very, very much. She enjoys having Miss Lois Kingan with her for meals on Sabbaths and Mondays; and she counts it a privilege to talk things over with her; the other days Miss Kingan serves at the Cairo Girls' College.

Miss Ruth A. Work of P. M. I., Assiut, Egypt, who has been suffering for months is eager to get to America for treatment; the cramps in her fingers are very painful. Her niece, Margaret A. Work of the Ezbekiah School, Cairo, brought her to Victoria Hospital, where some of our mission folk have been made so welcome and comfortable. After some weeks there Miss Work plans to go back to Assiut to supervise her packing and have an opportunity to say "Good bye" to her friends of forty-three years. She has been hostess and the housemother to the girls living in the P. M. I. home since 1906, along with the principalship for fifteen years. Of course she has had many other interesting jobs and says: "So you will appreciate the pulling up that I face; but I am sure God's grace will be sufficient as it has been through all these years of great opportunity and privilege."

Miss Work has been worried and greatly concerned for her colleagues at P.M.I., but she is weary and needs a rest and treatments which will relieve her pain. She has hope for an early passage homeward, concerning which she said: "Mrs. Faye Reed and I are hoping to go together and I can think of no finer traveling companion."

Miss Work also wrote: "I find our church papers and The Women's Missionary Magazine very inspiring reading these days and it seems to me that the spirit among the young people is exceptionally fine and Church life is in a healthy condition. I also rejoice in the generosity of the Church. May she be able to send us a number of her best young people as new missionaries soon. The need is dire and the opportunities were never greater."

EXCERPTS FROM NEWS LETTERS!

THE GIRLS' COLLEGE

A letter from Miss Sarah B. Meloy, acting principal of Cairo Girls' College in the absence of Miss Helen J. Martin (home on short furlough), was full of interesting items. She said school was going on well in spite of difficulties, with an enrollment of 670, 72 of whom are in the boarding school. Of these, 88% are Egyptian, and the other 12% represent 17 nationalities, of 14 religious groups. Many of the girls are from prominent families, one the daughter of the new Prime Minister. There are eight Ethiopians among the boarders, some relatives of the Emperor and all under the care of the Ethiopian Legation in Cairo. These girls are quiet and unassuming and some of them very gracious and charming.

EGYPT EN ROUTE

With an almost weekly account of her three months' trip Miss Esther Wilson gives a most graphic picture of countries and peoples she saw.

What a thrill it must have given

Three returning missionaries and two short term missionaries. Front row: Miss Alice Anderson, Miss Jane Smith, R.N. Back row: Miss Ruth Williamson, Miss Helen Noordewier, Miss Kathryn Ogilvie.

the missionaries to worship enroute in churches where "a native pastor preached very earnestly to a quiet, reverent audience and the young men's choir sang some Christmas carols." Or when an English missionary got off the steamer near Juba at a mission compound and was greeted by boys and girls and other missionaries carrying palm branches and red flowers and singing Christmas hymns. One girl presented this returning friend with a big bouquet. The irreligious on the boat were much touched by this welcome.

The natural Christmas decorations were gorgeous flaming red-topped trees on each side of the Congo River. The Christmas "party" Margaret Work had so ingeniously arranged took place in her cabin where ten persons gathered to celebrate. The good sermon on the covered deck, a fine dinner and the singing of carols in this beautiful setting made Christmas on the Equator one long to be remembered.

"The Heastys left the party at Malakal and were met by Rev. Glen Fleming from Doleib Hill. The Governor and his wife welcomed them and invited us all to tea." But the three lone women folk continued to their journey's end—Egypt—proving again that Deuteronomy 31:8 is true.

WAD MEDANI—ANGLO-EGYPTIAN SUDAN

When Mary Jane. McKnight arrived from her 26-hour trip across the plains over Red Sea Mountains to Port Sudan she completed a trip across Africa from west to east within the year. "In Port Sudan we own the little wooden house our two Bible women live in right in the midst of the very native part of town, with their nearest neighbors all Moslems. These women do have a demand for their teaching; I hope we may send a third one there this year. They teach about 100 young women; only four are even nominally Christian. There are more Christians who greatly need teaching, but they can go to church; there is no other way for the Mohammedan women who are not allowed to go out of their homes. True some have more freedom now, but are not permitted to go to the church.

"Houses in Port Sudan are made of wood or stone, unlike our Khartoum houses of brick or mud (adobe), and the sitting room floor is covered with Persian rugs. The girls, as a rule, do not have their hair in tiny braids, nor tribal marks cut in their faces as they do in Khartoum. There is also a difference in the Arabic.

"At Atbara the Bible woman is a young woman who lives there; she has all the pupils one teacher can

teach and requests that she cannot meet. Do remember these teachers in your prayers. It isn't easy to work on their own with only one visit a year from the supervisor, but they are consecrated young women and with God's blessing, their teaching of His Word must bring forth fruit. You can assure it by faithfulness in prayer."

THE SUDAN
KHARTOUM NORTH

Verna Pillow tells of her visits to former pupils in Omdurman. Sitt Faheema, a volunteer worker who gives one day a week to teaching in the homes, had planned four calls for that day. It was interesting to read of her reception and the gracious hospitality shown her. In one home a new bride was still wearing the strings of gold discs, which literally covered her head, in addition to a wide gold band across her forehead. Two large ear rings hung from each ear. One pair of these round flat rings was about four inches in diameter. A gold chain attached to her nose ring was fastened by the other end in her hair near her ear. Agate beads adorned her neck along with gold necklaces, and two bracelets were worn on each wrist.

SUDAN'S RED, WHITE, BLUE

"A few weeks ago a whole flock of gorgeous white pelicans honored us with their company and did a thriving fishing business. One could hear them at all times of night, taking off or landing on the river with a great flutter of wings and splash of water. We have many lovely egrets who roost in trees or sprawl out over the river bank or street around the clinic yard, showing off their whitness. Large sud islands float down stream and it is a beautiful sight to see the stately blue herons riding on one of them, his eyes on the water searching for fish. Another special joy is a deep-red amarylis blooming by the clinic path.—M. K. S. of Nasir.

LET THEM KNOW

Many interesting news letters are sent to the homeland by our missionaries telling of their hopes and fears, joys and sorrows. These letters take a great deal of time and thought on their part, and then there is the work of a kind member of the family or a friend in preparing copies and mailing them to a number of folk on the missionary's list. Could we not give these interesting letters a wider reading? Send them to some one who does not receive a copy and thus enlist new interest and intercessors. Then should we not acknowledge these letters and let them know we care and that we are praying for them. *Don't put it off!*

A PRAYER FOR THE MESSENGERS

Lord, let them feel the pressure of our hands
Who serve Thy cause in many lands!
Across the measureless expanse between,
Lord, let us grasp their hands!

Lord of our thinking, may they be aware
Who work in lonely places, where
The way is difficult, the struggle keen;
Lord, let them know we care!

Lord, every dawning let them know we pray;
When on their spirits burdens weigh,
May they be strengthened by a power unseen;
Lord, let them know we pray!
—Edith Porténs Thayer.

THE FLOATING "PALACE"

"I really feel that the *Ibis* is going to be one of our greatest blessings in the work for we can just draw up to a village and live amongst the people until we accomplish what we came to

do and then move on to another village," writes Miss Jeannette McCrory, whose headquarters are in Minia. "I expect to cast anchor at one village and spend perhaps three days there and then go across the river to two other churches in theh small boat."

"One of the interesting thing about being on The *IBIS* is the interest the women show in visiting it. During the twelve days I was in Mellawi there were 150 guests on the boat. The women would await my return from my day's work and then visit me, often coming in after 9:00 P.M. In Deirout almost as many came, often thirty in a group. If I keep on using the boat I shall need some sort of seats; folding chairs would be fine, but cannot be gotten now. One woman said in amazement: 'I never thought I would ever see a house traveling on the water.' There are three bedrooms, a dining room, a kitchen, and a bathroom in this house. They call it 'The Palace', and I suppose it does look like a 'palace' compared to their houes.

"The people are beginning to realize that the Church cannot go forward until the women go forward. I am delighted to have the opportunity to go to Cairo and have a meeting with the Seminary boys and have a discussion period with them about the work among women and girls. These boys will be taking up the work and are full of pep and anxious for all the help they can get. Synod is asking for more women missionaries to help them in the work with women. Many of the pastors are pleading with us to help in the churches and they are giving us a completely free hand in the work. Oh, this is a new day in Egypt for the work with the women and I am so happy to be at it again!

"The two big sails are filling with the wind and the *Ibis* looks like a lovely big bird. We are not moving fast, but will get to the next stop in time for the meeting. It will give me time to get my breath before I have to start in again."

A LOOK AHEAD

In a letter sent out May 1 to the presidents of all Women's and Young Women's Societies and superintendents of Junior Societies, the Board stated that new buildings would be erected or additions to old ones made. An example of this need is at Doleib Hill, Sudan. Miss Elsie Grove arrived there in September but not yet settled in her home, she gives the reason in her letter of February 21:

"The house in which I lived before going home is no longer fit for occupancy. I moved into the Heasty house to stay until they arrived, but as we expected them any time I did not really settle, I just camped as it were. On January 11 they arrived and then many things were taken over and dumped in corners of the Fleming house while they were packing up to leave on furlough.

"After they left people had come in for the Conference, and I was busy entertaining and attending meetings; then I left for Association. So my things are in heaps, to be put to rights when I get back. It's a long time to wait, from September to March, to get settled for most efficient work.

"Association authorized us to draw up plans and estimates for a Women's Board house at Doleib Hill. When they reach you I hope you will quickly approve and authorize the building to go on for I do not want to be sitting out under a tropical sun when the Foreign Board houses are all occupied. It will be a happy day for me when I can go into my own house and stay put. I have lived in each of these three houses twice—that's some moving about."

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AIMS—a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work, to the Junior Special, and to the Thank Offering.

JUNIOR SPECIAL WORK

a. Salary of Miss Mary V. Ewing, R.N., on furlough from Doleib Hill, South Sudan, Africa.
b. Maintenance of the "Ibis" for the promotion of children's work in Egypt.
c. Maintenance of the "Delta Car" in Egypt.
d. A project for the Cherokee Indians at Stillwell, Oklahoma.
e. A project for the American Negro.

IOWA JUNIOR ACTIVITIES

The Juniors at Davenport, Iowa, joined in the Prayer-Around-the-World service on June 19. To their meeting they invited the members of the Teen-age and Women's Societies of Davenport. A large lighted candle represented the Light of Christ's Gospel. This candle was red, typifying the cleansing-power and saving-power of the blood of Christ. All other candles used in the service were white. Large candles were placed around the room, one for each of our Home and Foreign mission fields and one for the Boards of our Church. Each person present was given a medium-sized candle.

As Miss Duggleby, the Junior Superintendent, spoke of the beginning of our work at Sialkot, one Junior, representing our first missionary to India, came forward, lighted his candle at the large red candle, and then lighted the large candle which represented the Gospel Light shining in India. Miss Duggleby then spoke of other stations in the Punjab and several Juniors, each representing a station, came forward, lighted their candles, and stood around the candle representing the Gospel in India. Prayer was offered for all stations.

One after the other of our Home and Foreign fields was considered in a similar manner and prayer was offered for each field. Lastly, as the candle representing the Boards of our Church was lighted, prayer was offered for the members of all these Boards.

The close of this impressive service found no one seated: large and small were standing with lighted candles in groups around the candles representing our mission fields.

The members of this same Junior Society gave gifts last Christmas to little seven-year-old Melba Whitebreast of our American Indian Mission at Tama, Iowa. At that time Melba was ill at the Davenport Sanitarium. Miss Duggleby took the gifts to her and she was delighted with them. Each Junior had signed his name to his gift. As Melba read the names, she, in her little high-pitched voice, asked many questions about them: "What's he look like?" "Who is this?" "How big is he?" "What color are her eyes?" "Is he pretty?"

At other visits to Melba, Miss Duggleby took her Sabbath School papers and copies of the Junior Missionary Magazine. Melba was especially excited over one copy of the Magazine in which was a picture of the Little Foxes Junior Society in Tama, Iowa, of which she is a member. She recognized the faces of her Indian playmates; but she could not understand about their clothing. She looked at the picture and said, "Oh! I know all of them. And there's Buster, our dog, too! But what kind of clothes have they on?" Here is the explana-

tion: While Miss Ruth Williamson of our Egyptian Mission was detained in the United States because of the war, she did a splendid work among the American Indians at Tama. She it was who had dressed the Tama Juniors in Egyptian clothing for one of their meetings, and had sent the picture to the Magazine.

On another page, Melba was overjoyed at seeing her own picture. She is well now, and is living again at Tama. Miss Duggleby says that, from the training Melba has received at our Indian Mission, she has become a splendid Bible student. She loves Miss Williamson very much and calls her "Miss Williams." Repeatedly she asks, "When is Miss Williams coming back?"

SUGGESTIONS FOR A PROGRAM ON EGYPT

Invitations: Ibis-shaped cards with the invitation written on the sails.

Atmosphere: Map of Egypt, offering box shaped like a pyramid, Egyptian curios and costumes.

Setting for Program: Have the chairs arranged in two long rows, one row facing the other. On the floor in the aisle between the two rows, lay a long strip of wide wrapping paper. On this, paint an irregular line to represent the Nile River. Give a picture of an Egyptian missionary or mission building to each Junior. With the aid of a Prayer Cycle, have each one find a chair along "the Nile" as close as possible to the location of his building or to the field of work of his missionary.

During the meeting have one Junior act as conductor of the Delta Car and direct the party around the Nile Delta; have another Junior act as captain of the Ibis and conduct the party up the Nile. During the trip, have each Junior place his picture at the proper location on the Nile and tell something about his mission building or of the work of his missionary. For material, send to th Literature Department.

Stretch a rope across the fron of the room. For the five group of Scripture verses, give a card t each of 21 Juniors. On each car print the initial letter of one o the verses. As verses are read have the letters hung on the rope thus forming the Scripture, *Egypt shall know the Lord.*

Have four of the older Junior give the suggested talks. As each speaks, have him print his subject on a blackboard, placing one word under the other and printing the initial letter of each in red. Four acrostics on "EGYPT" will be the result.

Call to Worship:

Enter into His gates with thanksgiving.
Go ye therefore and teach all nations.
Ye are the light of the world.
Praise God in His sanctuary.
The Lord reigneth; let the earth rejoice.

Song: Bible songs Hymnal No. 7.

Scripture Story: Genesis 41.

Talk: Egypt Gives You Problems Today.

Sentence Prayers: For Egyptians.

Call to Seeking and Serving:

Seek ye the Lord while He may be found.
He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.
Ask, and it shall be given unto you.
Love the Lord thy God with all thy heart.
Love thy neighbor as thyself.

Talk: Every Good Year Protects Tomorrow.

Song: B. S. H. No. 3.

Call to Right Living:

Keep the Sabbath Day holy.
Now is the day of salvation.

(Continued on Page 59)

MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

STOP! LOOK! LISTEN!

Stop-Look-Listen! As you approach the railway crossing you obey that sign and you are alert to its meaning. Isn't it time for America to erect a warning sign against the misuse of narcotics which today presents a very serious national problem? We do seem to have thrown aside that word restraint and with the bars down it is very easy for people to become addicted to the use of many things very harmful to the human body.

A narcotic is a substance which when taken into the human body deadens it to pain and when used over a long period of time, as is done by habitual users, the nervous system is gradually weakened, body tissues disintegrate and because the terrible craving for narcotic stimulation destroys the natural desire for food, the whole human structure declines.

Do you know that in the city of New York alone there are thousands of narcotic addicts, many of them in institutions or prisons where every day they are administered two doses of a narcotic just to keep them from going stark mad? I can't take time to tell you how they got that way, the story is too long, but they started perhaps just innocently using a drug to ease pain.

In this small space may I try to paint the picture I want you to see, a picture of a fine, young handsome man, God's highest creation, his name was Dan. Dan served his country in World War I and was gassed, shell-shocked, had shrapnel wounds in both legs and a severe chest injury. For months the doctors had to give morphine to relieve his intense suffering. After a long time he was well enough to go back to his old job and although the pain in his chest annoyed him, he endured it knowing his complete recovery would require a long time. Here we place in our picture that subtle and ever present enemy of the narcotic addict, the peddler of narcotics who is always lurking about watching for a victim. One day in a restaurant Dan very suddenly clutched at his chest in terrific pain, a return of his former suffering. Sitting near him a very solicitous, friendly man asked what the trouble was and when told he said, "Here sir, take this medicine, I've used it for years and it is really wonderful." Dan was suffering, discouraged and weak for physically and mentally he had undergone terrific strain and now the possibility of relief was all he needed to start him down the narcotic road to destruction. No one should ever accept medicine from a stranger.

Now our picture changes. Dan became pale, emaciated, highly nervous, irritable and not at all dependable. Some days he didn't even go to work and for him things went from bad to worse till with his job gone, he hadn't money to buy his dope. He was last seen on the docks of New York begging for a nickle or a dime to buy some of the drug he craved. Poor Dan, the tide took him out one night and that was a blessed death to what might have been had he become drug crazed.

Stop! Look! Listen!

The immensity of this fight against narcotic addiction challenges America.

Mrs. N. A. Tannehill

Books With A Purpose

By MARY M. LAGO

THE PEOPLE

MRS. MARSHALL, retiring literature secretary, Center City Church Missionary Society

MRS. WILSON, incoming literature secretary of the Society

BETTY WILSON, her impatient eight-year-old daughter

MR. SMITH, the book salesman

SGT. BILL BARTON, Guadalcanal veteran home on furlough

THE PLACE

A corner of a bookstore in which an exhibit of Friendship Press books has been set up. The Africa Picture Map and Friendship Map, and the decorative map of Uprooted People of the U.S.A. hang on the wall. A few chairs are arranged nearly.

Mr. Smith is behind the table arranging his exhibit. Mrs. Marshall and Mrs. Wilson enter, absorbed in conversation. Betty Wilson lags behind. As the women pause near the book table, Betty edges toward the opposite exit, sees that her mother is not following her and returns to her mother's side, scuffling her feet and very disgusted.

MRS. MARSHALL: Mary, it's almost impossible to foresee all the problems of setting up the 1945-46 program for the Missionary Societies. I wish we weren't moving too far away for me to help you.

MRS. WILSON: Oh, so do I! I really feel quite helpless!

MRS. MARSHALL: The best advice I can give you has to do with books—in fact, with these books right here.

MRS. WILSON: Oh, Eleanor, I have so little time to read! Everything seems harder these days and takes more time. The P.T.A. is being completely reorganized, and the Civic Club is a mess! It's these defense workers who have moved in. We scarcely know our own city any more. Lots of them intend to stay here, too.

MRS. M.: But these books will help you to understand those people!

MRS. W.: What do you mean:

MRS. M.: These are the Friendship Press books, published by the Missionary Education Movement, in which twenty-six denominations cooperate. Each year they prepare a complete graded series of study books on a foreign and a home theme. This year's foreign theme is "Africa" and the home theme is "The Church Among Uprooted Americans." This includes war workers! Center City has a missionary project on its front doorstep!

MRS. W.: Well, I'll look them over. (*They move toward the table.*)

MRS. M.: (*To Mr. Smith*): Would you show my friend the series on "Uprooted Americans"?

MR. SMITH: I'd be glad to.

BETTY WILSON: (*Pulling her mother's sleeve*): Mo-ther! Let's go home!

MRS. W.: Soon dear. Just be patient a little longer.

BETTS: Aw! (*She wanders across the stage, takes a rubber ball from her pocket, begins throwing it up and catching it.*)

MR. S. (*Holds up a copy of each book as he mentions it.*): "These Moving Times" is the study book for adults and young people. It's a survey of the dislocation taking

*From The Church Woman. Used by permission.

place among America's people because of the war. It describes the groups and parts of the country most affected, and it suggests ways in which churches can help these people, both now and after the war. You see, they are war victims, too They need help and understanding.

MRS. W. (*Slowly*): Yes, I see. It is a missionary job, isn't it?

MR. S.: Then there are two special pamphlets to supplement this book: one about the effect of these movements of population on the city church; the other deals with their effect on the country church.

MRS. M.: My brother could use that one—"Rural Americans on the Move. (*Pointing to it.*) He's a rural minister. His congregation seems to melt away as the farm people move to the cities to get war jobs.

MRS. *W.*: My minister could use that one! (*Points to "The City Church in the War Emergency."*) He said he didn't know what to do with these new people who come to the church. The regular members just won't look at them. I'm one of the guilty parties, I guess!

MR. S.: There's also a leader's guide for this book, just as there is for all the main study books. They contain worship material, discussion outlines and resource references. They're invaluable. (*Holds up several.*)

MRE. W.: I see. Then what are the other books in this series?

MR. S.: For seniors there's "Christianity Where You Live." It relates how Christianity has been made a living, practical thing in the lives of sharecroppers, agricultural migrants, defense workers in boom towns, servicemen and others who are having a bad time of it just now.

MRS. M.: Isn't the author a Yale Divinity School student who traveled over the country and saw these situations himself?

MRS S.: That's right! And a good story he tells, too! Now, for leaders of junior high groups there's a special guide, "When People Move," to help in community analysis and friendship projects with minority groups and war migrants. "Trailer Town" is a story for junior children, about a family that leaves its comfortable home for a trailer in the Dayton area. I took it home for my children to read. First thing you knew, I was reading it aloud to my wife! (*Betty is tired now of playing with her ball. She wanders over to the book table, leans against it and knocks a pile of books to the floor.*)

MRS W.: Betty! See what you're done! (*To Mr. Smith*) I'm teribly sorry. I hope they're not damaged.

MR. S.: Not at all, not at all. (*Mrs. Marshal l picks them up.*) Say, Betty, here's a book you'll like. You can sit right over there and read. (*Gives her "Friendship Magic." To Mrs. Wilson*) It's the primary children's story book on "Uprooted Peoples."

BETTY: Well—all right. (*She takes it uninterestedly, sits down. She leafs through the pages, then looks up.*) I like these pictures! (*She begins to read.*)

MR. S: I've shown you all the material on "Uprooted Americans." Would you like to see the books on "Africa"?

MRS. S.: Oh, yes! I want Mrs. Wilson to see everything!

MR. S.: Africa is important because her present social and political changes are preparing her for a great role in our postwar world. Bishop Booth, author of the study book for adults (*holds up "The Cross Over Africa"*), knows African Christians intimately. He makes it perfectly clear why mis-

sions must give Africa more and more attention.

MRS. W.: (*Picks up "Fun and Festival from Africa"*): Why, what's this? It looks like a game book!

MR. S.: It *is* a game book! Missionary education isn't all study, you know. Other cultures are aften best taught through games, folk songs and stories, native music and food. Besides learning a lot, everyone has a good time!

MRS. W.: Wonderful! My daughter Jane always needs new party ideas for her Girl Scout troop. She'll like this!

MRS. M.: Here's the book I've heard so much about! (*Picks up "Daughter of Africa"*) It's the story of Mina Soga, a wonderful African woman who is a great Christian leader.

MR. S.: This is another book for seniors and young peoples. (*Holds up "This Is Africa"*) It's full of pictures, maps, graphs and background material on Africa:

MRS W.: I'm so glad to find these books! My son was in the North African campaign. He wrote home about things that were a mystery to me. I kept wishing I knew more about Africa.

MR. S.: And here it is—"More About Africa"—a course for junior high boys and girls! They'll learn that Africa is lots more than lions and jungles. Another fine book is "Tales from Africa," sixteen new stories about African Christians. It's written for junior high students, but you'll enjoy it, too. Then there's a new edition of that missionary classic, "Livingstone the Pathfinder."

MRS. M.: And here are the children's books: "Nyanga's Two Villages," for junior children, and "Mpengo of the Congo," for primary children. Reading about children in other lands lays a firm foundation for future interest in missions.

MR. S.: You'll want to look over these less recent books on Africa, too: "God's Candlelights," "Sons of Africa," "Aggrey of Africa," "Consider Africa," and "The Moffats." And here are the Eagle Book series—thrilling stories about the adventures of real people in Africa.

MRS W.: (*Looking through one*): Maybe my Billy would read these instead of those Superman and Dick Tracy comic books!

MR. S.: Here are two plays, one about an American flier rescued by Chinese Christians; the other about a community house for war plant workers. A set of pictures and stories showing children at worship around the world. And these delightful picture and project maps. (*Points to them*)

MRS. M. (*Picks up "They Found the Church There" and leafs through it*): What's this one?

SGT. BARTON (*Enters casually, sees the b o o k s in Mrs. Marshall's hand*): Excuse me, ma'am, but may I see that book a minute?

MRS. M.: Why, certainly.

SGT. (*Points excitedly at the drawing on the cover*): Look here! I thought I recognized that picture. It's the chapel the natives built as a memorial to Americans killed on Guadalcanal. Oh, that's a beautiful spot!

MR. S.: Sergeant there's a book you'd like. It's a collection of stories about servicemen who were saved by natives converted to Christianity by our missionaries.

SGT.: Well, sir, I wouldn't be here if it hadn't been for two native fellows who took me to a medical station during a battle. They were good guys, and so are the missionaries, judging by the results of their work.

MRS. M.: How long were you overseas, Sergeant?

SGT.: Two years, ma'am. It was tough, but coming home seems almost tougher. My wife says she hardly knows me—says we speak different languages now. It bothers me a lot.

MR. S.: May I suggest a pamphlet that might help you both? It's called "A Veteran Came Home Today" and tells how servicemen's families can keep up with their men's new interests and experiences—and make readjustments after they come home.

SGT.: Thanks for the tip! We'll appreciate that! I'd like that other book, too. (*Pays for them*) So long, folks! You can quote me on what I said about missionaries (*Waves and goes out leafing through the books.*)

MRS. W.: Nice boy! (*To Betty, absorbed in her book*) Come Betty, we're ready to go home. (*No answer*) Betty! We're leaving now!

BETTY: Oh, Mother, not yet! I'm not through. I have to find out if—

MRS. M. (*Laughing*): Of course you do, Betty. But don't worry. Your mother is ordering a whole set of these books. (*Betty reluctantly lays the book on the table; takes her mother's hand.*)

MRS. W.: I can't thank you both enough for the help you've given me.

MR. S.: You're very welcome. And you know, these books are available from the Literature Department, 904 Publication Building, Pittsburgh, Pa.

MRS. M.: You've made a good start, Mary.

MRS. W.: I'm not woried at all, now. I'm going to phone my committee members tonight. We'll make this Society a model of missionary education—and action!

SUGGESTED PROGRAM FOR EGYPT

(Continued from Page 54)

O worship the Lord in the beauty of holiness.
Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Talk: Every Good Young Person Thinks.

Call to a Close Walk with God:
Trust in the Lord with all thine heart.
Happy is that people, whose God is the Lord.
Even a child is known by his doings, whether his work be pure, and whether it be right.

Talk: Every Good Young Person Thanks.

Call to Service:
Lift up your eyes, and look on the fields; for they are white already to harvest.
O give thanks unto the Lord; make known His deeds among the people.
Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.
Do unto others as ye would that they should do unto you.

Trip through Egypt: For suggestions refer to "Setting for Program."

Prayer: Use words of B. S. H. No. 77.

Song: B. S. H. No. 147.

Closing Thought: Use words of B. S. H. No. 84.

MRS. WALTER HOLT, Secretary, 904 Publication Bldg.,
209 Ninth St., Pittsburgh 22, Pa.

In our study of Africa, we must remember that most religious groups consider Egypt as part of the Middle East or Moslem World, and think of Africa as "black" Africa. It is from this standpoint that this year's study books are written, and in order to have a clear picture of our United Presbyterian work in Africa as a whole, we must supplement with material concerning our missions in Egypt, as well as the Sudan and Ethiopia. May we suggest the use of Miss Davida Finney's book *Tomorrow's Egypt* ($1.00), and Dr. R. F. Shields' *Behind the Garden of Allah* (now $.35 in paper, $.50 in cloth)

STUDY BOOKS ON AFRICA

Adults—*Cross Over Africa,* paper $.60, cloth $1.00.

Seniors and Young People—*Daughter of Africa,* paper $.60, cloth $1.00.

Junior High — *Tales From Africa,* paper $.50.

Older Juniors—*Nyanga's Two Villages,* paper $.60, cloth $1.00.

Younger Juniors — Mpengo of the Congo, paper $.60, cloth $1.00.

(For details concerning these books, see June Magazine)

DISCUSSION AND PROGRAM SUGGESTIONS ON AFRICA

Adults—by Sherman—$.25.
Youth—by Doidge—$.25.
Juniors—by Patterson.....$.25.
Primary—by Keiser—$.25.

MAPS

Map of Egypt—16" x 46"—$.70.

Blue Print Maps of Egypt, Punjab in India, and Sudan showing western Ethiopia. Each map 24" x 36". Set of 3 maps $.75 (Sold in sets only)

Wall Map of Africa—in four colors 22" x 27"—$.25.

Outline Map of Africa—22" x 28"—$.25.

Picture Map of Africa—36" x 48" accompanied by sketches to be colored, cut out and pasted. Particularly good for Junior and Teen-Age—$.50.

LEAFLETS

Religions of Egypt—$.03.

Some Egyptian Superstitions—$.03.

Question Box — Catechism on Missions in Egypt—$.10.

Walls in the Sudan—$.10.

Missions in the Sudan—$.03.

Ethiopia—The Country and People—$.03.

True Stories of Egypt for Telling or Impersonation—$.10.

True Stories of the Sudan and Ethiopia for Telling or Impersonation—$.10.

It is with regret that I must relinquish my duties as Literature Secretary. However, I am privileged to introduce as my successor, Mrs. Walter H. Holt, who has served so admirably as Literature Secretary of Monongahela Presbyterial, and has now been called upon to assume this greater responsibility.

Henceforth, please make all checks and money orders payable to *Mrs. Walter H. Holt,* Literature Secretary.

Mrs. Charles Bradley Warren

Books on Africa published by The Friendship Press. Order from Literature Department

Tributes

Mrs. S. G. Huey

Frances Eva Donaldson was the fourth of the six daughters of Zachariah Donaldson and Mary Mick. She was born at New Wilmington, Pennsylvania, September 19, 1865. She was graduated from Westminster College, New Wilmington, with the Class of 1888, and was united in marriage with Samuel Gayley Huey, September 10, 1891.

Mrs. Huey assisted her husband in five congregations where he was pastor. In Janesville, Wis., St. Louis, Mo., Monmouth, Ill., San Antonio, Texas and Hutchinson, Kans.

Mrs. Huey's chief interests were her home, family, and sharing with her husband in organizing and directing the many activities associated with the various pastorates. Mrs. Huey organized a Women's Missionary Society in each of the United Presbyterian congregations of Wisconsin and then the Wisconsin Presbyterial of which she was president for many years.

Mrs. Huey assisted Mr. Huey in the organization of the West Side United Presbyterian Church in Monmouth, Ill., being especially active in organizing the Women's Missionary societies and teaching the Women's Bible Class. The Eva D. Huey Missionary Society is named for her.

Mr. Huey once wrote of his wife, "Her life has been one of tender devotion, constant faithfulness, and efficient service."

Miss Edith Wilshaw

The Elizabeth McCahon Mission Circle of the Chartiers U. P. Church, Canonsburg, Pa., wishes to pay a loving tribute to the memory of Miss Edith Wilshaw whose death occurred June 6, 1945.

Edith was an active and interested member ow the Society. She had served as president and was treasurer at the time of her death.

She was devoted to her church duties, having been the teacher of a class of young women wrere she will be greatly missed. But her inouence will continue to live in the hearts and lives of those who have known her.

Her pleasing personality, her many lovable qualities and her sterling character, manifested in her daily living endeared her to all. She was regular in her church attendance and her deep interest in the work of the church was an inspiration. We shall miss her presence among us.

"Death is just the passing
To God's sweet world above;
Death is just the entering
Into Gd's eternal lve."

Lena Rhys
Ruth Ludn
Jennie McBurney

Mrs. Anna Voelker Caye

The Women's Missionary Society of the Seventh Church, N. S., Pittsburgh, Pa., desires to pay tribute to the memory of Mrs. Anna Voelker Caye, who was sudearly childhood a faithful member of our denly called home, May 10th, 1945. From Sabbath School, and later of our church, her place was seldom vacant. A devoted mother and kind neighbor. She followed our Lord's example and went about doing good and kind deeds, and received the "Well done, good and faithful servant, enter into the joy of the Lord." To the bereaved daughter, sons and brthers we extend our deep sympathy and commend them to Him who doeth all things well.

Committee

Mrs. Anna Austin

The Women's Missionary Society of the United Presbyterian Church of Greens- Pa., suffered a loss in the passing of Mrs. Anna Austin, one of our oldest members, on March 2, 1945.

As members, we wish to pay a tribute of love and esteem to her memory. She was faithful in the study and teaching of God's word. She was a remarkable woman endowed with sterling qualities, as shown in her willingness and delight in serving her Master.

We shall miss her presence and her instructive contributions to our programs, but rejoice in the thought that she has entered a higher and more blessed service. These qualities in her life should inspire us to greater devotion to the work of the Master whom she loved.

Committee

Mrs. Edith M. Blacksil

The members of the W.M.S. of the Easton United Presbyterian Church wish to pay loving tribute to the memory of Mrs. Edith M. Blacksil who passed away in her home on May 25th 1945. She was a devoted member of the Society and always willing and active wherever there was work to be done. The Missionary Society as well ts her many other friends will always remember her kind and generous thoughts of others and the help she was always ready to bestow wherever it was needed. Her home was always open to the Society, the Church, and its members.

We extend our sincere sympathy to her husband and to her relatives. We commend them to the care of the Heavenly Father.

"To live is to go on a journey,
To die is to go back home."

Committee,
Mrs. Flora Lee Schlundt
Mrs. Hilda Carlson

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Margaret Fehlman, 1913 — Sialkot City
Miss Vida J. Graham, 1922 — Pthankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot, City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichols, 1933 — Pasrur
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian Trimble, 1921 — Pasrur
Miss Georga Wengert, 1920 — Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941 — 425 N. Galloway St., Xenia, O.
Miss Minnie E. Beatty, 1912 — R. D. 4, Chicora, Pa.
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927; 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Theresa I. Brownlee, 1922 — 455 Melrose Ave., Winter Park, Fla.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930 — Hillsboro, N. Dakota
Miss Alice G. Hill, 1938 — Greesboro, Vt.
Miss Janette Howland, 1921 — Walton, N. Y.
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Elizabeth F. McConnell, R.N., 1931 — 551 West 6th St., Erie, Pa.
Miss Marian T. Peterson, 1930 — 1221 Lafend St., St. Paul, Minn.
Miss Willa M. Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 4, Irwin, Pa.
Miss Helen V. Weede, 1928 — Sterling, Kansas

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia 40, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.

EGYPT

Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1908; 1918 — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Alice Grimes, 1924 — Cairo
Miss Dora B. Mason — Assiut
Miss Jeannette McCrory, 1916 — Assiut
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Ethel O. McMahan, R.N., 1945 — Assiut
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucille B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1904 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel T. Seiver, 1925 — Tanta
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo

ON FURLOUGH

Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Davida Finney, Litt.D., 1915 — Bird St., Springfield, Ohio
Miss Eulalia D. Grether, 1929 — 435 East 11th, St., Loveland, Colo.
Miss Lucy Lightowler, 1921 — 26 W. Pomona St., Philadelphia, Pa.
Miss Helen J. Martin, Ped. D., 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss Martha A. Roy, 193 — 1 E. High St., New Concord, Ohio
Miss Nellie C. Smith, 1911 — 116 Church St., Ramsey, N. J.
Miss Ethel L. Weed, 1919 — 315 4th St., Carmi, Illinois
Miss Ida B. Whiteside, 1913 — 25 Prospect St., Greenwich, N. Y.
Miss Laura Wright, 1921 — Camden, Ohio

ON EXTENDED FURLOUGH

Miss Hazel E. Anderson, 1937 — 19 E. 11th St., Hutchinson, Kansas
Miss Mary Frances Dawson, 1922 — 607 So. Ninth Ave., Yakima, Washington
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sheriff, 1920 — R. D., Norwalk, Iowa
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.

THE SUDAN

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Mary Jane McKnight, 1922 — WadMedani
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — L. Khartoum North

ON FURLOUGH

Miss Mary E. Coie, 1919 — Braddyville, Iowa
Miss Una Coie, 1918 — Braddyville, Iowa
Miss Mary V. Ewing, R.N., 1940 — Suburban Hospital, Bellevue, Pa.
Miss Marguerite McClellan, 1926 — 228 S. Water St., Olathe, Kansas
Miss Aulora R. McIntyre, 1911, 1919 — Lenox, Iowa

MISSIONARY IN TRAINING

Miss Marian I. Farquhar — R. D. 2., Coin, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Sayo, via Gambeila, Sudan
Miss Isabel Blair, 1932 — Addis Abba

ON FURLOUGH

Mrs. A. W. Pollock, R.N., 1942 — 957 N. Euclid, Ontario, Calif.
Mrs. Ruth Lobaugh Walker, 1923 — Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — 754 22nd St., San Diego 2, California
Miss Mary J. Campbell, 1884 — Box 423, Santa Ana, California
Miss Laurella G. Dickson, 1897 — Tarkio, Missouri
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 82 Bonvue St., Pittsburgh 14, Pa.
Miss Mary Kyle, 1904 — 212 N. Detroit St., Xenia, Ohio
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio
Miss Rose McCullough, 1879 — Penn and Trenton Aves., Pittsburgh 21, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Illinois
Miss Margaret A. Bell, 1901 — Atlantic, Ia.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 — 5644 Callowhill, Pittsburgh 16, Pa.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. Ernest H. Carson ..... Simnasho, Ore.
Rev. George W. Smith .....
Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio .....
9409 Frankstown Rd. (21), Wilkinsburg, Pa.
Miss Ruth E. Findley, 520 South St., Glendale, Calif.
Miss Beth Johnstone .....
3014 South 66th St., Tacoma, Wash.
Mrs. Catherine Lamb .....
67 Oregon Ave., Crafton, Pa.
Miss Dorothy E. Partington ..... Westland, Pa.
Mrs. R. G. Russell .....
80 Church St., Burgettstown, Pa.
Miss Mary June Zucchi .....
Rehoboth Village, Rehoboth, Mass.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter .....
2803 Hillegas Ave., Berkeley, Calif.
Miss Mae Beveridge .....
327 S. Sixth St., Monmouth, Ill.
Miss Margaret Beveridge .....
327 S. Sixth St., Monmouth, Ill.
Miss Sallie E. Dickey .....
82 Hawley St., Binghamton, N. Y.

MOUNTAIN MISSIONS

FRENCHBURG SCHOOL

Prof. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth L. Courter, Principal ..... Frenchburg, Ky.
Miss Bessie Burrows ..... Frenchburg, Ky.
Miss Luella Artman ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Miss Margaret Ayers, R.N. ..... Frenchburg, Ky.
Mrs. Rachel Boyd ..... Frenchburg, Ky.
Miss Martha Ferguson, R.N. ..... Frenchburg, Ky.
Miss Ruth Flack ..... Frenchburg, Ky.
Prof. Arthur Gathman ..... Frenchburg, Ky.
Miss Alice Girven ..... Frenchburg, Ky.
Miss Mary Glenn ..... Frenchburg, Ky.
Miss Margaret Graham ..... Frenchburg, Ky.
Mr. Martin Hovermale ..... Frenchburg, Ky.
Miss Helen Larsen ..... Frenchburg, Ky.
Miss Winifred Moore ..... Frenchburg, Ky.
Mrs. J. B. McGaffin ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Rea Whetstone ..... Frenchburg, Ky.
Miss Isabel Hay ..... Ezel & Frenchburg, Ky.
Rev. & Mrs. R. E. Ayers ..... Ezel & Frenchburg, Ky.

EZEL SCHOOL

Prof. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara Conrad, Principal ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Mr. Revis Carr ..... Ezel, Ky.
Miss Dorothy Dinsmore ..... Ezel, Ky.
Mrs. Dema Gilley ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Miss J. Larue Millen ..... Ezel, Ky.
Miss Lillabel Towle ..... Ezel, Ky.
Miss Olive R. Laing ..... Ezel, Ky.
Miss Mary Macrae ..... Ezel, Ky.
Miss Bertha Robbins ..... Ezel, Ky.
Miss Lorena Warner ..... Ezel, Ky.
Mr. Samuel Williams ..... Ezel, Ky.

*Retired from Active Service.

NEGRO MISSIONS

Rev. R. P. Williams, Minister .....
Arlington and Prairie, Annemanie, Ala.
*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. R. P. Williams ..... Annemanie, Ala.
Mrs. Walter R. Sutton ..... Annemanie, Ala.
Miss Hattie Bridges ..... Annemanie, Ala.
Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
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